UNITY

Devoted to Christian Healing.

A magazine issued the 1st of each month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

15 cents a copy; $1.50 a year

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 72 KANSAS CITY, MO., MARCH, 1930 No. 3

MY HOUSE

By MARION B. SHOEN

My house is like a poem,
Its windows open wide,
The freedom of the open
All dancing, glad, inside;
And, though you cannot see it
From out there where you stand,
My house is like a symphony
Within a tuneless land.

So, come into my house, my friend,
And visit me awhile,
If you are dull and gloomy
My house will make you smile;
If you are sad and lonely
'Twill steal your care away;
My house is like a poem
With lines of laughter, gay.

INTO THE LIGHT

By C. O. U.

Part I

GOD DELIVERED me out of the land of Egypt, out of the house of bondage. I do not want to forget His goodness even for a second. When I began to write this account of God's goodness to me, I wrote it for myself only. It was to be a summing up of the good that God had brought into my life—a record to which I could refer when I needed encouragement. I thought that by reading about the things that He had done for me I could strengthen my faith in His continuous willingness to help me. After I had completed it, the thought came to me: If this testimonial to God's love inspires and strengthens me, it will help other persons who are seeking to follow the Master. With a prayer I offer you this record of how God worked in me His wonders to perform.

In June, 1926, I moved into a furnished home. In the bookcase I found a certain famous book on spiritual science. I had a great deal of spare time, and out of curiosity I began to read the book. I came to scoff, and remained to pray. I soon became intensely absorbed in the wonderful revelations that I found in the volume.

During the following eight months I read the book five times. I tried hard to live according to its teaching. I had been brought up an orthodox Christian, and when eighteen years of age I had joined the church to please my beloved Sunday school teacher. The church service and my own innermost (if rather vague) ideas about God had seemed to have little in common, and I never had attended church regularly; but Truth as set forth in this book satisfied the gropings of my soul.

In two months I discarded my glasses, which I had worn since early childhood. I simply put

them aside, and mended and sewed with no ill effects. At first my eyes watered and my ears rang, but I would get up and busy myself at some other task for a few minutes, declare the presence and the perfection of God, and then return to whatever I had been doing. Before long I did not have to do even this. My eyes were healed! This was my first demonstration, and it encouraged me greatly.

One afternoon my eight-year-old daughter Peggy complained of feeling ill. She did not care to play, but lay down until supper time. She is a very active child, and I knew that she must feel bad. She rarely had been sick, and I began to be anxious about her. I tried to realize the perfect health of God for her, but my mother anxiety was strong. Being new in Truth, I was timid about relying only on God to cure my child. She hardly touched her supper and went to bed without objections.

My husband went out after supper, and I began cleaning up, thinking and hoping that Peggy had gone to sleep and that she would be well by morning. But suddenly I heard her cough and cry. My heart stood still. She called to me, "Oh! Mamma, I can't stand this pain another minute." I flew to her and for the first time asked her where she felt ill, where the pain was. She had a very sore throat; the glands of her neck ached, and her whole head throbbed. I was sorely tempted to call a doctor—and would have had to had my husband been there—but I decided to give Truth a trial first.

I sat on the edge of her bed and held her hands and tried to explain the mastery of mind over matter, God's great love, and His great desire to help us always. The dear child listened quietly and tried to understand. Then I asked her to close her eyes and think of God and say her prayers. With the little understanding I then had, but with great hope and faith, I appealed to

the ever-present loving Father. I don't know just how long we were quiet—five, maybe seven, minutes. Then she opened her eyes, smiled, and said, "Mamma, the pain is all gone!" I was so overcome with joy and relief that I cried. We hugged each other and could hardly grasp what had happened. She asked if she might sit up and read until her regular bedtime. I gladly consented. She lay down again about half past eight, and after a little while she asked me to please come and "think some more" because the pain was coming back. I did, and she soon was asleep. She awoke the next morning perfectly well.

My next opportunity to prove the divine law was when my two-year-old daughter Polly broke her arm. It was my first experience with a broken bone. I called the doctor and he came quickly and set it. It hurt her cruelly. I was pretty much unstrung when he left. Polly went right to sleep and slept for two hours. While she slept I hovered over her and prayed and read my Truth literature. When she awoke she did not mention the arm, and I would not let any one mention it to her. She slept that night without complaint. I can truthfully say that from the time her arm was set, and for the two weeks that her arm was in a sling, the child suffered no pain whatever.

The next mishap was indeed a sad one. Dear Polly again was the unfortunate one. She had not had the sling off her arm a week when I caught her finger under the front door and jammed it horribly. It was the most tragic thing that has ever happened in my life. If there had been any one whom I could have called on for help—a neighbor, or even a passer-by—I would have lost all control of myself; but there was no one near and my husband was out of town. I picked her up and one glance showed my horrified eyes that the whole end of her finger lay on the floor. I ran with her to the bathroom and tried to bandage the finger, but it was bleeding so and she was

screaming so and my hands were shaking so that I could do nothing. I dashed to my bedroom, grabbed a clean handkerchief, and covered her little hand with it. I pressed her wrist tightly. Then I called the doctor. While I waited for him I sat with her in my arms and rocked her, holding her little hand up on my shoulder while the blood ran down my arm. My mind was agonized, but I made myself say over and over, sometimes silently and sometimes sobbing aloud: "God is here. God is here. He is here; He is here!" Over and over I repeated it. I couldn't think. At the time it seemed as if I were only saying mere words. I could not shut out the horror of having maimed my baby for life. But in a short time, only a very few minutes, to my amazement, she stopped crying, and the finger stopped bleeding. God had heard me in my extremity, even when I felt so far from His loving-kindness. A calmness began to steal over me when I sensed His presence. My words took on meaning. In a few seconds Polly lay peacefully sleeping in my arms, and she slept until the doctor arrived twenty minutes later.

As the physician tenderly bandaged the poor little finger I saw that it was gone almost to the first joint. The doctor said that, if I felt she were able, I should bring her to his office on the third day to have the finger dressed, but that if she were too ill from the shock he would come to the house. As soon as he left I laid her on the bed, and she went to sleep. During the following two hours I read and prayed with great faith—for had not God helped her when her arm was broken? I also changed my dress, which was spotted with blood, and washed away all signs of the accident.

When she awoke I was standing at her side. Such fear, hope, and compassion surged over me that I held my breath as I waited for her to cry out in pain. She looked calmly at me. Then the sweetest smile lit up her face, and she said, "Mamma is all clean now. I'm sorry I made your

dress all dirty." A great lump rose in my throat; I fought back the tears of joy and thankfulness, took her up, washed her and changed her dress. She ate a hearty lunch and never referred to her finger. I got out the old sling for her to rest her arm in, and we went for a little walk. She was as happy and as lively as ever. We met the doctor. He looked at her in astonishment and reached down and took her pulse. He looked as puzzled as a doctor will allow himself to look, but said nothing. In my heart I knew why she was not suffering. The days that followed were the same as those in which she had had a broken arm: She never once complained, lost any sleep, or was irritable. The finger healed rapidly. New flesh formed, and now the finger looks far better than I had even dared hope it would.

After a while, even though I had had such marvelous success with healing, I reached a stage in my study of Truth where I could go no farther. Up to this time my studying constantly increased my understanding. But now I met a stumbling-block. I tried to get around it by declaring that my intellect was mortal, and not to be heeded, that I should become as a little child and not question or try to reason. But try as I would to suppress the logic of the mind, it would not be stilled. I began to feel a lack.

I do not write this in any spirit of criticism, I am only trying to tell of the steps and delays in my search for Truth. I can see now that God led me to that house, to that book. It was a wonderful revelation to me. It awoke me. It was a powerful force that knocked down my race ignorance, but it was only "John the Baptist" in my life. God knew when I was ready for the next step. In March, 1927, some Truth literature, of a kind different from any that I had seen before, was given to me. I did not like it. There I was going around in circles in my study of Truth, and yet when something higher came to my attention

I was shocked beyond words. How could it be Truth and so different from the Truth that I knew? I was indignant and thought it a cheapening or an adulteration of what I called Truth. Here was the very answer to my problem, and I didn't recognize it. How tolerant this experience has made me of other persons' beliefs!

(To be continued)

CO-OPERATION

By CLARA E. PUTNAM

Through years and years I searched for God;
  I searched for Him by night and day.
  In temples where I kneeled to pray
When Sabbath morning kissed the sod,
Or twilight whispered on the deep.
  My tears fell often, and I sighed,
  "Oh, that the soul of me had died!"
I dreamed of God—and to my sleep
His Truth in joyous healing came,
  "Thou art the ray—and I the Sun.
  Oh, seek no longer, little one,
But gently, gently in My name
Shine down upon this vale of flowers;
  Draw thou thy sweetness from My heart
  Till earth in sudden beauty start.
Not mine the task—nor thine—but ours!"

MAN-MAKING

We are all blind until we see
  That in the human plan
Nothing is worth the making if
  It does not make the man.

Why build these cities glorious
  If man unbuilded goes?
In vain we build the work, unless
  The builder also grows.

—Edwin Markham; from The Collected Poems of Edwin Markham (in preparation for 1930).

FROM WITHIN

By ALBERTA FLANDERS

JOAN AND I were having tea together in the patio under the shade of a pepper tree heavy with pink blossoms.

"Southern California is a wonderful place in which to live, isn't it?" Joan beamed at me across the tea-wagon.

"Oh! California's all right," I assented listlessly.

The lack of enthusiasm in my voice drew a searching glance from her.

"Aren't you happy in California?" she asked quietly.

I hesitated over my answer to that question. A little while ago I would have told Joan at once that I was bored, that I didn't fit in with my new environment, that I was homesick for my native New England. But, during the weeks of my association with Joan, I had started acquiring a new viewpoint, owing to my observation and appreciation of the mastery that she has obtained over herself and over outward conditions.

Joan is a student of Truth principles, and I had witnessed the remarkable effect that an understanding of Truth can have in changing a person's viewpoint, and in improving the condition of health, happiness, and success. Joan has not always possessed the poised, radiant personality that expresses now in her every word and glance. It has come, with other desirable qualities, as a result of metaphysical study. Metaphysics is no mere theory with Joan. It is a vital, living principle of which she makes practical use to solve her every problem.

In view of this and because of a slight acquaintance with her attitude toward negation of any kind, I disliked to confess my lack of adjustment to a new environment.

But Joan waited, eyes intent on mine, for a reply to her question.

"I'm not—entirely happy here," I admitted reluctantly.

"Why?" she asked.

I felt no sting of criticism in the query. I knew that she was trying to help me by getting at the mental cause back of my reaction to California. So I made a clean breast of it all. I told her just how I felt. And immediately I was glad at having done so, for she nodded in the understanding way with which I'd become familiar and said, "I too have traveled the same road that you are traveling now."

That amazed me, and I told her so, for Joan always seems to fit, to become a harmonious part of any environment in which she chances to be, even temporarily.

"It was before I had taken up the study of metaphysics," she explained, "before I had proved the practicality of Truth in meeting all my needs."

"Ah!" I was interested.

"Yes," she went on, "there was a time when I thought environment a matter of the place where one lives, happiness a matter of external conditions."

I lifted my eyebrows in surprise.

"Isn't all that true?" I asked.

"By no means," she replied. "Your environment, your happiness, are not determined from without; they are determined from within through the medium of your thought processes, in the same way as contentment, peace of mind, and innumerable other mental conditions. It isn't what exists in the without that's important, since that is only the externalization of what has started within you as a nucleus, a center of attraction, in your mind."

Argumentatively, I started to expostulate—stopped—awaited her explanation.

It came.

"There's a law of attraction and cohesion," Joan went on. "It might be called the metaphysical counterpart of the law of gravity. It causes conditions and environments, first, to become attracted to you and then to become fixed and to adhere to you—all in harmony with your dominant thought processes."

"Harmony!" I picked up the word. "But it's discord, not harmony, that's manifesting in my affairs."

Joan smiled. "I know. But I've just been telling you that it is your dominant thought, by means of the law of attraction and cohesion, that manifests in the outer world for you. Change your dominant thought from negative to positive and you'll start the law of attraction and cohesion working to attract more satisfactory conditions to you, causing them to cohere, to solidify, to manifest for you in the outer world."

For a few minutes I debated Joan's statements in my mind, then I turned to her with a question.

"Do you mean that you believe it's my thought about California that causes me to feel bored and out of touch with the environment, the people, the life, here?"

"I mean just that," Joan replied.

"Then when I return to New England it won't necessarily happen that I'll be happy and contented merely because I'm living in a different locality, will it?" I asked.

"If you wish to know real happiness and contentment when you return to New England, start right here," Joan advised; "get all that this experience has to give, and then you'll be ready to go on to the next experience, getting all the good that you can from that also.

"Wherever you are, the matter of your happiness and contentment depends on your thought. Nothing comes to you, to me, to anybody, without a definite cause. It isn't always pleasant to acknowledge this, to admit that the irritations, the

inharmonies—not to mention what seem like disasters, adversities, of a more serious form—aren't ill luck, blows of fate. But the fact of the matter is that such things are natural and inevitable results of definite causes that have their inception in our own thoughts, words, and acts."

"It is a courageous attitude of mind—one's shouldering responsibility for what seem to be adverse happenings when they manifest in one's life and affairs," I mused. "To shift the responsibility to a perverse fate or to ill luck appears an easy way (and a weak one) to explain such things."

"It may seem easy," Joan replied, "but it's a dodging of facts that gets you nowhere—you nor any one else."

Abruptly switching the conversation, I put another question to Joan: "What would you do," I asked, "if you felt as miserable, unhappy, and out of touch with life as I do out here?"

"I'd start," replied Joan, "with the realization that nothing in life depends on externals, that everything starts from within. Oh, don't you see," she continued earnestly, "the freedom that such a mental attitude brings? Even approximate it, and never again can you live in bondage to places, to persons, or to conditions. You learn that you are environed in good, that your happiness proceeds from within—from conscious knowledge of your oneness with divine principle. Because of that knowledge, you cease being the sport of circumstance, a fate-driven puppet tossed hither and yon upon a sea of emotion. You become steadfast, your life builded on the rock of Truth."

All at once as Joan talked I felt happy, and I understood the reason. The Truth statements that she had been making had done their healing work in my consciousness. I was free from the mists of misapprehension that had been clouding my mind and obscuring my vision.

"To make good in my present environment; to enjoy the persons with whom I come in contact; to be happy here and now; to realize that external conditions are determined from within—that's the work of the hour. Am I right, Joan?" I asked.

"Absolutely right," she agreed.

"And how are you to go about the business of doing this?" she wanted to know.

From previous talks with Joan, I knew the answer to that question.

"Through study, meditation, and prayer," I replied.

Joan's smile of assent seemed to vie with the California sunshine, and it shed an outer radiance from within.

DO A GOOD TURN

You probably know somebody who claims to be sick or poor or unhappy. He needs to study and practice Truth teachings. ("Truth," be it remembered, is simply the name that has been applied to a modern, practical application of the teachings of Jesus Christ.) *Weekly Unity*, the periodical for the beginner in Truth, will give your friend the right start. By applying its teachings he can learn to get the good that God has for him—and get it now. If you would like to have him receive a free sample copy, notify the publishers. They will be very glad to send it to him. Your name will not appear on the sample copy or on the wrapper. Address: *Weekly Unity*, 917 Tracy, Kansas City, Mo.

Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christ-like nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.—*Henry Drummond.*

FACULTY UNFOLDMENT

By CHARLES FILLMORE

Zeal

THE EGO, the free *I*, the imperishable and unchangeable essence of Spirit, which man is, chooses every state of consciousness and every condition in which it functions. It does not create the basic mind substances which enter into these mental structures, for these substances have been provided from the beginning, but it gives form and character to them in consciousness, as men build houses of lumber, stone, or whatever material they may choose.

These mental states are all constructed under the dynamic push and power of the great universal impulse that lies back of all action—enthusiasm or zeal. Zeal is the mighty force that incites the winds, the tides, the storms; that urges the planet on its course, and spurs the ant to greater exertion. To be without zeal is to be without the zest of living. Zeal and enthusiasm incite to glorious achievement in every aim and ideal which the mind conceives. Zeal is the impulse to go forward, the urge behind all things. Without zeal stagnation, inertia, and death would prevail throughout the universe. The man without zeal is like an engine without steam or an electric motor without current. Energy is zeal in motion, and energy is the inner urge of every achievement.

If you desire a thing you set in motion the machinery of mind to gain possession of it, but you must be zealous in pursuit in order to attain the object of your desire.

Desire goes before every act of your life, hence desire is good. Desire is the very essence of good; it is God Himself. When they called Jesus good, He said: "Why callest thou me good? none is

good save one, *even* God." So the universal desire for achievement, giving its mighty impulse to all things, is divinely good.

Divine enthusiasm is no respecter of persons or things. It makes no distinctions. It moves to new forms of expression even that which appears corrupt. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage, and lights in purity the face of the saint.

Some have named this universal life impulse God, and have left the impression that it is all that there is of God and that all the attributes of God mind are therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty impulses or streams of life, love, substance, and intelligence. Each of these impulses or attributes is conscious only of the work that it has to do. It is man's mission to combine these inexhaustible potentialities under divine law, and man is free to do as he wills. But the divine law cannot be broken, and it holds man responsible for the result of his labors.

Man cannot corrupt the inherent purity of any of God's attributes, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn the harmonious relation of all the chords of life and to arrange them on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimate all is good.

Never repress the impulse, the force, the zeal, welling up within you. Commune with it in spirit and praise it for its great energy and efficiency in action. At the same time analyze it, and direct its course. As zeal alone, it is without intelligence or discretion as to results. Man's work in creation is to combine and make manifest life, zeal, love, wisdom, and power. You are not to repress

but to guide the spirit of enthusiasm, which in coöperation with life, love, and wisdom will bring you happiness and satisfaction.

Zeal is the affirmative impulse of existence; its command is, "Go forward!" Through this impulse man forms many states of consciousness that he ultimately tires of. They may have served a good purpose in their day in the grand scheme of creation, but, as man catches sight of higher things, zeal urges him forward to their attainment.

But how about the states of consciousness which man has built and from which he would be free? No one can play fast and loose with God. What one builds one must care for. What man formulates in error he must unformulate before he can take the next coveted step up the mountain of the ideal. Here enters the power that dissolves the structures that are no longer useful; this power in metaphysics is known as denial. Denial is not, strictly speaking, an attribute of Being; it is simply the absence of the impulse that constructs and sustains. When the EGO consciously lets go and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial and is again restored to the harmony of divine law.

As all desire is fulfilled through the formative word, so all denial must be accomplished in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man forms states of consciousness in which selfishness dominates. Personal selfishness is merely an excess of self-identity. This inflation of the EGO must cease, that a higher field of action may appear. One who has caught sight of higher things is desirous of making unity with them. That unity must be orderly and according to the divine procession of mind. One who is housed in the intellect through desire may be ushered into the Spirit by zeal. The first step is a willingness to let go of every

thought that holds the EGO on the plane of sense. This willingness to let go is symbolized by John the Baptist's crying in the wilderness, denying himself the luxuries of life, living on locusts and wild honey, and wearing skins for clothing.

The personalities of Scripture represent mental attitudes in the individual. John the Baptist and the Pharisees symbolize different phases of the intellect. John is willing to give up the old and is advocating a general denial through water baptism—mental cleansing. The Pharisees cling to tradition, custom, and Scripture, and refuse to let go. John represents the intellect in its transition from the natural to the spiritual plane. The Pharisees have not entered upon this transition, but cling to the old and defend it by arguments and Scripture quotations. Jesus, who represents the spiritual consciousness, does not take the Pharisees into account as a link in His chain of progress, but of John He says: "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." Jesus recognizes that the mental attitude represented by John is a prophecy of greater things, in fact the most desirable mental condition for the intellect on its way to attainment, yet not to be compared with the mental state of those who have actually come into the consciousness of Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man, and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously the sense things that your heart has greatly desired.

There are many phases of this passing over from John to Jesus, and some involve unneces-

sary hardships. The ascetic takes the route of denial so energetically that he starves his powers instead of transforming them. Some Oriental suppliants for divine favor castigate their flesh in many ways, starve their bodies, slash their flesh and then salt it; they maltreat the body until it becomes a piece of inanimate clay which the soul can vacate until the birds build their nests in the hair of its head. This is Oriental denial, atrophy of the senses. Some Occidental metaphysicians are trying to imitate these agonizing methods of soul discipline, but in the mind rather than in the body.

John the Baptist stands for the mental attitude that believes that because the senses have fallen into ignorant ways they are bad and should be killed out. There is a cause for every mental tangent, and that which would kill the sense man, root and branch, has the thought of condemnation as its point of departure from the line of harmony. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We learn from this that condemnation is a dangerous practice from any angle.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it arrives at its conclusions by comparison. It juggles with two forces, two factors —positive and negative, good and evil, God and devil. Its conclusions are the result of reasoning based on comparison, hence limited. The intellect, judging by appearances, concludes that existence is a thing to be avoided. The intellect, beholding the disaster and the misery wrought by the misuse of men's passions, decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out, root and branch, of every appetite and passion, because in the zeal of action they have gone to excess.

Yet John the Baptist has a very important

office in the development of the soul from intellectual to spiritual consciousness. As Jesus said:

"This is he, of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee."

Thus John the Baptist is the forerunner of Spirit. It is that perception of Truth that prepares the way for Spirit through a letting go of narrow concepts and ideas, and a laying hold of broad ones.

The ideas that you and your ancestors have held in mind have become thought currents so strong that their course in you can be changed only by your resolute decision to entertain them no longer. They will not be turned out unless the EGO through whose domain they run decides positively to adopt means for casting them out of consciousness, and at the same time erects mental walls that will prevent their inflow from external sources. This is done by denial and affirmation; the denial always comes first. The John the Baptist attitude must begin the reformation. Man must be willing to receive the cleansing of Spirit before the Holy Ghost will descend upon him. Whoever is not meek and lowly in the presence of Spirit is not yet ready to receive its instruction.

This obedient, receptive state means much to the one who wants to be led into the ways of the supreme good. It means that he must have but one source of life, one source of Truth, and one source of instruction; he must be ready to give up every thought and every idea that he has imbibed in this life, and must be willing to begin anew, as if he had just been born into the world a little, ignorant, innocent babe. This means so much more than people usually conceive that it dawns on the mind very slowly.

All who sincerely desire the leading of Spirit acquiesce readily in the theoretical statement of the necessity of humility and childlikeness, but when it comes to the detailed demonstration they

are often nonplused. This is just as true among metaphysicians as among orthodox Christians. Spirit will find a way to lead you when you have freely and fully dedicated yourself to God, and you will be led along a path just a little different from that of any one else. Your teaching necessarily has been in generalities; therefore, when Spirit in its office as an individual guide shows you Truth so that it appears different from that which you have been taught, you may object. If, for instance, you have been taught to ignore the body with all its passions and appetites, and Spirit in its instruction shows you that you are to recognize these appetites and passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to omnipresent wisdom, you must take as final what it tells you. You will find that its guidance is the right course for you, and in the end that it was the only course which you could possibly have taken. However, in this surrender to God and denial of the selfishness of personality, one should not utterly efface all identity, that is, become a spiritual mendicant. Some persons are so obedient to God that they lose the zeal to be good. God does not make one good. We are good because we choose to be good, understand that good is the only reality, and then follow up our understanding with zeal and enthusiasm in carrying forward the good wherever we find it.

All things are manifestations of the good. Man in his spiritual identity is the very essence of good, and he can do no wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to Spirit, which forgives all his transgressions and places him on the right road, a new man, when he willingly gives up his own way and as a little child asks to be led.

Then comes redemption of the appetites and passions which the ignorant intellect has pronounced evil and has attempted to kill out by starvation and repression. This does not mean that the indulgence of appetites and passions is to be allowed in the old, demoralizing way, but it means that they are to be trained anew under the direction of Spirit.

John the Baptist represents the intellectual, spiritually quickened natural man, the attitude of receptivity that awaits divine leading along the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher, that illustrates in visible life the right handling of the intricate problems that perplex the mind. When man is receptive and obedient, giving himself unreservedly up to Spirit and receiving its guidance without antagonism, he is delighted with the possibilities that are disclosed to him in the cleansing of mind and body. He then begins to realize what Jesus meant when He said: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Let your zeal be tempered with wisdom. "The zeal of thy house hath eaten me up" means that the zeal faculty has become so active intellectually that it has consumed the vitality and left nothing for spiritual growth. One may even become so zealous for the spread of the Truth as to bring on nervous prostration. "Take time to be holy." Turn a portion of your zeal to do God's will to the establishing of His kingdom within you. Do not put all your enthusiasm into teaching, preaching, healing, and helping others; help your own soul. Many enthusiastic spiritual workers have let their zeal to demonstrate the Truth to others rob them of the power to demonstrate Truth for themselves. Do not let your zeal run away with your judgment. Some persons get so fired with zeal

when they first tackle a job that they quickly grow tired and eventually get fired from every job that they tackle.

Watch the first pull of a giant freight locomotive; note how it slowly but steadily moves forward, almost by inches at first but gradually increasing, until its mile-long train swiftly disappears in the distance.

Man is a dynamo of pent up power, but he needs judgment in its use. Even love (John), the "greatest thing in the world," is linked in the twelve-power integration of Jesus with James (judgment). Jesus called these two brothers "Sons of thunder," comparing the effect of their combined power to the tremendous vibrations set up by unrestrained electrical energy. Judgment says to Love, "Look before you leap." Do not let unselfish zeal and enthusiasm for the loved one run away with your judgment. Remember that these two are brothers and that you should sit on the throne of your I AM dominion, with Love on the right hand and Judgment on the left, judging the twelve tribes of Israel. In these symbols we see portrayed the poise and mastery of regenerated man, directing and disciplining all his thought-people in wisdom and in love.

DRILL FOR THE DEVELOPMENT OF ZEAL

By CORA G. DEDRICK

There is a law (not learned from books but innate in every soul) that when consciously recognized makes the soul thirst to express itself in its fullness, even though at the same time one may be trembling from head to feet.

This is the law which Jesus upheld so wonderfully, so dauntlessly, as He stood before the high priest at His trial just before the crucifixion, when the high priest questioned Him concerning His teachings, and He answered: "I have spoken openly to the world; I ever taught in synagogues,

and in the temple . . . and in secret spake I nothing."

This law is the law of divine enthusiasm, dauntless, unconquerable. It is the law that brings into expression the wonderful quality which we know as spiritual zeal.

The law of divine enthusiasm, spiritual zeal, is one of the most powerful laws operative in the kingdom of the heavens. To speak fearlessly, truthfully, courageously, hewing to the line, letting the chips fall where they may, makes for enthusiasm and establishes a confidence, a sureness, that even the angels of heaven must notice and honor.

The world is zealous in advocating reforms. The great trouble with all reforms is that those who are behind the reforms try to compel man to change his ways, when in Truth his heart is not changed. When the principles of practical Christianity get a deep hold on one's consciousness, one is not only willing to reform, but is willing to work continuously to lay hold of the spiritual powers that will transform one. Practical application of the principles of Christianity makes new creatures of men and women. This is true today, as it has been true all down the ages. But no great inspiration is going to emanate from a lukewarm religion; one must be zealous in one's work. Courageous, zealous religion is the power that transforms one, that makes one want to be on the right side of every proposition.

We hear it said very often that there is no place in the commercial world for religion, that religion is a thing to be used on the Sabbath, but that it is not practical for everyday use. There are many clear-thinking business men who turn away from the church, presumably because it is of no value in their lives. Ministers are often troubled because they cannot make business men keenly interested in religion. The work of every minister is to put religion uppermost in thought.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." One cannot accomplish such work by picturing the negative side of life, by preaching that man is a poor, miserable worm of the dust, and that to be righteous he must be poverty-stricken. But one can infuse religion into business by accepting and practicing the real religion—which is a practical, scientific, substantial, success-giving influence. When any minister preaches the real religion, he is going to have his church filled with sound business men who will be zealous to lay hold of and to apply the Christ principles in their affairs.

The successful business man learns that real success comes through service. God is the great servitor. Man is successful to the degree that he truly serves; therefore every zealous soul should carefully analyze his own consciousness—should study his own heart thoroughly in order to see whether his zeal is working from the spiritual consciousness or from the personal consciousness. If a person is working from spiritual consciousness, if he is working to serve, then zeal broadens his vision, makes him alert, and adds energy and strength to his whole being. But if a person is working from personal consciousness, his zeal merely adds impulse to his endeavors to gain personal power, to further his own interests, even at the expense of other people. Selfish zeal eventually eats up one's life and substance, and leaves one with a starved, hungering soul, and with a strained, hollow-eyed countenance. "For the zeal of thy house hath eaten me up." Emerson pictures one intoxicated with personal zeal as "inwardly drunk with a certain belief."

Courage is a very vital part of religion. The courageous spirit is zealous to prove the strength and power of God. The courageous spirit glorifies God among the daily duties and trials of the world. Level-headed business men know that it

takes a courageous, zealous spirit to win out. They have not learned this in the church, but by experience; they have not yet come to know that religion, practical Christianity, fosters these qualities. They have not discerned God as their business partner; they have not yet become aware that the "something" within them that leads them to success is the living Christ within their heart. When they recognize this connection they will be zealous to know the deep things of religion, because they cannot afford to be without religion scientifically understood and applied.

Spiritual zeal is one of the twelve fundamental powers of being, and is symbolized by Jesus' disciple, Simon the Canaanite. In the body its center of action is at the base of the brain, the medulla. By centering the attention at the base of the brain and realizing the quickening power of the logos or Christ word, one will cause new zeal and new courage to find expression in one's soul.

Zeal is the power which incites the other faculties to greater and ever greater activity. Zeal, courage, and earnestness give luster and color to the soul, just as the sparkle of the diamond gives it beauty.

When man is truly working in the consciousness of spiritual zeal he is zealous to express the meek and lowly spirit, zealous to serve God, to serve God's children; every impulse of his soul is to transmute the low, selfish desires into those of high spiritual standard. Such a worker is in the sight of God a pearl of great price; his power is felt the world around. Courage and fervor expressed through a meek and lowly spirit awaken a deep, spiritual feeling, and this deep feeling always invigorates soul and body.

Although some are overzealous for personal power, the mass of humanity has been listless, inactive, waiting for some outer power to stir it into action; men have not realized their deep,

spiritually zealous natures. Let us get beneath such listless inactivity; let us stir up the gift of divine courage within us and we shall find new inspiration, new ideas, waiting to be born into the world. Just as God is from everlasting to everlasting, so the courageous Spirit of the Lord in man's consciousness is eternal. With this thought in mind, let us center the attention just back of the heart and meditate on the thought: *I am established in spiritual consciousness. My desire is to serve God, to serve humanity.* Then let us meditate on this prayer: *The Christ of God is born in my heart, and divine wisdom is expressed through me.*

Next let us direct the attention up into the base of the brain, the zeal center, and hold the prayer: *I am one with the ever unfolding, ever increasing spirit of infinite courage, enthusiasm, and zeal.*

Then let us rest with the attention back of the heart, meditating on a thought such as this: *Thou, O God, art always with me as indwelling wisdom and love.*

QUESTIONS ON FACULTY UNFOLDMENT —ZEAL

1. What is the function of the EGO in forming mental states of consciousness? Explain.
2. What is zeal?
3. What is its place in the life of the overcomer?
4. Explain the relation between denial and baptism.
5. What does John the Baptist's crying in the wilderness symbolize?
6. What do the Pharisees symbolize?
7. Explain the passing from John the Baptist state of consciousness to the Jesus Christ consciousness.
8. For what does the Adam man stand?

9. Explain denial and affirmation in man's soul growth.

10. What is the function of humility in following Spirit's leading?

11. Does God make man obedient to Himself?

12. Why must zeal be tempered with wisdom? Explain.

13. Why did Jesus call John and James "Sons of thunder"?

14. Why have reforms not accomplished in the world the desired ends? Explain.

15. How does practical Christianity or real religion serve mankind? Explain.

16. Which disciple represents zeal?

17. Where is zeal's center of action in the body?

18. How may one increase one's enthusiasm or zeal?

19. How should these powers be directed?

20. Give a good statement for meditation to develop true spiritual courage and zeal.

WAKING PRAYER

By Grenville Kleiser

I thank Thee, God,
For this new day,
Another chance
To go Thy way.

I pray Thee, God,
To so teach me
That, childlike, I
May humble be.

When it is night
May I then say:
"I know I walked
With God today."

THIS MIRACLE OF HEALING

By C. O. SOUTHARD, M. D.

MAN IS prone to think that anything for which he cannot account in some way is supernatural. If there is an element of human help present, or if some material explanation can be found, it ceases to be a miracle. Man then promptly assumes that he has a full exposition of the matter and that he understands it all. We might show the falsity of this reasoning by citing a great many cases, but one will be sufficient at this time.

Most people look on a healing that occurs under the guidance of the physician as being natural, and as being fully explained by the action of the medicines, diet, or surgical means used. But if the cure comes without human intervention it becomes a miracle. If this is true, there are more miraculous healings than there are healings by human aid. Does this sound like a wild claim? Then just think of the thousands of cases of colds, indigestion, cuts, punctures, and the like that happen every day, in which recovery takes place without any attention whatever, unless it be cleansing in the case of wounds. We are so accustomed to having these things heal by themselves, as we say, that we pay no attention to their healing, and we do not consider it remarkable.

We simply know that these small disorders will get well, and we take it as a matter of course when they do. But just let somebody claim that he recovered from something more serious, bronchitis, for instance, through faith, and we take a different attitude. We cry, "Miracle," or, "Coincidence," according to the state of our mind.

But it is no more of a miracle that one recovers from a serious illness than it is when one's cold disappears without attention, or one's cut

heals spontaneously. In all cases it is due to the action of a natural power, which the Father put in each of us when we were created. We have watched this process of healing for years, and still many people do not understand it at all. It still seems miraculous to them when it is really very simple. To others it is so common that they have never sought an explanation of the process, or a reason for it. A few men, armed with microscopes and other instruments, and endowed with a great inquisitiveness, have shown us the process, but the conclusion reached by some of them, that it is purely mechanical, does not explain it at all. We must look for something deeper.

When you cut your finger you know that it will heal, but did you ever wonder what really takes place, and how it is done? This seems like a small matter, but a study of this little miracle will throw light on all healing.

When the flesh is cut it bleeds at once. This is the first step. It is the natural way of washing out the wound. Next the bleeding stops slowly. Perhaps you have learned to hasten this by making pressure over or near the injury. As the bleeding ceases you notice that the blood in and around the cut is changing to a soft solid. This is the second step. The clot thus formed glues the edges of the wound together, and extends back into the small blood vessels, plugging them tightly. This is the natural way of preventing any further hemorrhage, and of holding the cut edges in position for healing. You know that if you now keep the wound clean, and if you do not disturb the lips, it will be well in a few days. During this time the cells will reunite, or, if there is some gaping, new ones will grow from the sides and fill in the space. Bandaging the injury has no curative power. It is simply a means for keeping dirt out and for preventing you from accidentally opening the wound. When

all bleeding is at an end and the cut is sealed, healing will take place just as quickly and surely without any dressing. Experience proves this.

This process seems simple and far from miraculous, but if any healing is supernormal even this one is, for we cannot make any change in the process by any action of our will. It is really very simple, but it involves a principle that is the true basis of all healing. Why do the constituents of the blood, fluid in the vessels, change to a solid clot on emerging from the wound? Why do the white corpuscles and the serum seal the wound? What makes the injured cells grow together? These are all parts of the miracle that is taking place daily, and which we overlook in our hurry to accomplish something great.

We can only explain these processes as being due to the influences of omnipresent intelligence. They are not the accidents of nature. They do not just happen. They are the results of purpose. They show the presence of intelligence in the tiniest atom involved in the healing. It is intelligence that has arranged for the cleaning of the wound, the plugging of the vessels, and the reuniting of the cells. It is intelligence that causes the chemical change in the blood, resulting in the clot. It is intelligence in the white corpuscles that enables them to seal the wound. It is intelligence in the tissue cells that causes them to grow together. Nothing so remarkable as these processes could happen by chance.

Now let us go a step farther in considering this common miracle. Infection is always possible. In fact, it is probable that no accidental cut is ever free from germs. No instrument that could cause an injury is ever absolutely sterile unless especially prepared, and the skin is always covered with bacteria. Infinite wisdom has prepared against this, so well that only in a small percentage of ordinary injuries is there any trouble from this cause.

The first bleeding washes the cut, and the clot seals it. But there is something else at work, something that seems really marvelous, but which is perfectly natural. If bacteria start to develop in the wound we have protectors always on duty, the white blood cells, or leucocytes. These are living, single-celled organisms, always present in the blood. They have the power of independent motion, and they can penetrate tissue. They hasten to the place of attack, leave the blood stream, and build a wall to prevent the further entrance of the enemy. Then other leucocytes attack the foe, devouring the germs bodily. If these little protectors are as numerous and as active as they should be, the infection is soon ended.

This is not a fanciful picture, but a statement of absolute fact. It is one of the common but usually overlooked miracles of healing. This is the force on which we rely in fighting infections of all kinds. These white cells show so much intelligence in their work that it is difficult to understand how anybody can say that it is accidental that they are with us. It is another manifestation of omnipresent Intelligence's providing for our safety.

We may be entirely unaware of these things, but they go on just the same. That there is an intelligence in control which is higher than the cells is easily seen. When the leucocytes are called to action their number in the blood increases, returning to normal when the need is over. It is like the mobilizing of an army to rout an enemy, followed by demobilization when the war is finished. This factor cannot be accidental, for the increase is so automatic, so to speak, that we can judge the intensity of any trouble by the number of leucocytes present in the blood. It must be under the direction of the same intelligence that governs all the other activities of the body, and which is a manifes-

tation of the one Intelligence that governs all things.

Since we see the power of innate intelligence to control and heal a simple injury, it certainly cannot be too much to expect it to control every form of trauma or of disease. We should expect this, and we should have faith that it will be so. Instead, we check its activity by our fears and doubts, which have a negative effect on every cell in the body, for every cell has intelligence. Our fears and doubts may even affect these little warriors of ours, the leucocytes, and render them impotent to carry on the work which they know so well how to do.

It is the activity of these little soldiers that cures or prevents our colds and other infections. How common it is to see people who are afraid of catching cold. They take every material precaution, but they suffer continually. The slightest draft or change in the weather sets them sneezing and starts the nose running. Their fears have lowered their resistance, and have paralyzed these defenders until the expected happens. Now, suppose that you firmly decide that you are not susceptible to colds, that the power of the Father has made you immune. Your resistance will rise until you, who perhaps never dared sit near an open window, will find that you can stand any amount of exposure. I know that this is true, and it shows the influence of one's state of mind over the cells of the body. These little defenders respond to our faith with increased activity.

If we have sufficient faith in this power to protect us, we need never be ill. Susceptibility to sickness depends on a lowered vitality, and resistance, we know, depends on the activity of the leucocytes, as well as on a good state of nutrition of every cell in the body. When we show lack of faith by thinking sickness and by talking sickness, we are lowering the resistance of the body. We are impressing every cell with a feeling of

inability to cope with danger. If we show our faith by thinking health and by talking health, we impress every cell with an idea of strength, and we thus raise our power of resistance to disease. The cultivation of the idea of health will do more for us than any other treatment.

When we consider how simple this miracle of healing really is, that it is the manifestation of a power natural to all of us, why should we consider any abnormal condition as incurable? We have been told for so many years that certain diseases are incurable that our belief in this fallacy has become fixed. We never think of questioning it. Even the suspicion that one is afflicted with a condition of this kind depresses one's whole system until the cells make no effort to work out recovery. This is not right. To place the stigma of incurability upon any condition affecting man is to deny the power of the Father. We should know that the same force that heals a cut or cures a cold can certainly cure any disease if it is given full play, and if it is not hindered in its work. We obstruct it by doubt and fear. We help it by faith. Faith in this miraculous power in each of us will stimulate it, and the greater the faith, the more powerfully will it act. If we realize this we shall forget the word "incurable," and we shall give thanks to the Father for having thus provided for our welfare. We shall no longer look upon healing by faith as a miracle, but as something strictly in accordance with law.

The reparative and defensive powers latent in every cell and tissue respond to our thoughts and words. When we learn to maintain the proper consciousness we will remain well at all times. This will be no more marvelous than the miracle of healing is shown to be. It will be a return of the natural perfection of man in accordance with the divine idea, of which we are each a manifestation.

THE JOY OF THE LORD

By CLINTON E. BERNARD

WHEN YOU meet your best earthly friend your attitude expresses joy. You tell him that you are glad to see him, and your expression and your words bear out the statement. You smile, your voice carries gladness. If he can easily do a favor for you, you confidently mention it. You know that he will be delighted to be of service to you. You know, too, the attitude that pleases him most, and you are careful to maintain it. Have you given as much attention to approaching God in the proper attitude?

The average person still fails to comprehend that God is love. His conception of God is often one that was derived from the shaman or the medicine man. He sometimes repeats the Lord's Prayer, but after saying, "Thy will be done," he adds an unspoken prayer; "But please, God, be reasonable. Don't do anything radical." The very tones in which most prayers are uttered betray lack of understanding. Doleful voice and solemn mien surely are not signs of joyous anticipation. The writer seldom has heard anybody, except a little child, pray as if he were glad to talk with Omnipotence. Of course, prayer should be reverent, but certainly it ought to be the most joyous expression of one's life. How can man be otherwise than glad if he really believes that he is approaching the source of all good?

Sadness seldom lasts long with a little child. The youngster sobs loudly in his grief, but when an elder member of his family pretends to sob also, the little one quickly catches the spirit of play. He actually begins to laugh through his tears. Then the elder member of the family sighs and says that it is wonderful to be as care-free as a child. The greatest One among men made a

similar remark—without the sigh. He held children up as examples of wise living. The child does not hug his sorrows; instead, he instantly deserts sorrow to follow joy.

"And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

The Scriptures have some interesting things to say about joy; for instance:

"Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength."

"Then will I go unto the altar of God,
Unto God my exceeding joy;
And upon the harp will I praise thee, O God, my God."

"Make a joyful noise unto Jehovah, all the earth;
Break forth and sing for joy, yea, sing praises."

"Let the saints exult in glory:
Let them sing for joy upon their beds."

"These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

There was a time, not many years ago, when the Christian was fond of saying, "I am reconciled to what God has in store for me." An attitude of submission to the wrath of God was supposed to be the last word in sanctification. Now, however, we are coming to see that such a view is

not only fallacious but is actually unchristian; for how can the God of love be wrathful?

What is God's will? Consider carefully: What would be the will of the God of love? It could be nothing but good, the very best.

The word "reconciled" denotes dread, premonition of suffering or of evil. If the follower of Jesus believes what his Master taught—that God is love—he cannot dread the fulfilling of God's will. What should one expect from the Spirit of love, except good? How can there be anything to dread, except that God's will may not be done?

Lowell Fillmore says, in "Things to Be Remembered":

> Let go and laugh. Laugh freely and joyously. Laugh as you used to laugh when you were a child. Take a vacation from trying to run the universe. Just leave it in God's hands and be glad.
>
> There is a kind of laughter, of course, that is provoked by the misfortunes of others, and there is a morbid merriment that has no real joy in it; but I speak of the laughter that comes from the sheer joy of living and from an appreciation of the humor of situations that are supposed to be serious, perhaps even awful.

"The joy of the Lord is your strength." The gospel of Jesus Christ is a gospel of joy. If you think that life is sad and burdensome, it is a sure sign that you need to think of the God of love and to laugh for sheer joy in the thought. If you truly believe that God is with you always, you must be joyful.

Man may turn to God in sadness, but he cannot possibly remain sad if he believes that he is receiving the attention of the Spirit of good. Real communion with God must be joyous. Effectual prayer must be joyous, believing. The Spirit of love responds to joyous faith; it cannot work well through one who is full of worry, tenseness, unhappiness, for such states of mind are foreign to it, have no point of contact with it. "Except ye

. . . become as little children, ye shall in no wise enter into the kingdom of heaven." He who asks of God in the belief that he receives can hardly be unhappy; he who asks dolefully can hardly receive, for he certainly does not believe that he receives.

There is a certain instructor in expression who teaches each of her pupils how to laugh. The first attempts may be somewhat mechanical, but the pupil quickly learns how to laugh easily, naturally, at any time. He could laugh at a funeral, if he wanted to do so. Perhaps that would be a happy innovation. If a person really believes that his dear friend is going into a delightful new experience with the Spirit of love, why should he not chuckle with delight? If the friend has failed in an experiment and is to have a chance to try it again, is not that a cause for rejoicing?

No matter what effect laughter has on those whom we call dead, it unquestionably confers benefits on the living. He who can laugh easily has confidence in God. He believes in the good. He who laughs with difficulty should pause to consider the fact that if he believes in God he has nothing to worry about; his affairs could not possibly be in better hands. The only person who has cause for worry is the one who does not believe that the Spirit of good is impelling every atom in the universe toward its highest good.

MY HERITAGE

I am, I was, and must forever be
His son—the image of Divinity.
No limitation holds me. Time has flown,
And death and space forever are unknown.
On wings of life and love and Truth
And joy and everlasting youth
I soar, and sing, through endless days,
My Father's wondrous glory and His praise.

—*Alfred Ross Whyte.*

THE RICH MAN AND LAZARUS

By JAMES R. ADAMS

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

THE WORD "parable" is made up of *"para,"* meaning "beside," and *"ballein,"* meaning "to throw." Hence a parable is a story or illustration placed or thrown alongside of some teaching to make it clear and understandable by comparison. There must be, then, a double meaning in every parable. Virtually all Oriental religious teachings are written on this plan of an

outer meaning for the casual reader, and a deeper meaning for the earnest student. The surface meaning is spoken of as exoteric, obvious, or relative truth; and the deeper meaning as esoteric, occult, or absolute Truth.

Of the recorded parables of Jesus, the one about the rich man and Lazarus is perhaps the most puzzling. Especially in this busy, commercial age many are wondering and questioning what their status will be when they leave the body here in the separation called death and cross to the beyond.

The teachings of Jesus are spiritual. "The words that I have spoken unto you are spirit, and are life," He said; hence His teachings must be spiritually discerned. So, with humble dependence on the illumination of Spirit, the writer offers the interpretation which, for himself and others, has transformed this parable of the rich man and Lazarus from a nightmare of hell into a vision of heaven.

Ever since the King James version of the Bible appeared, more than three hundred years ago, Christendom has believed and taught that the rich man typifies all those who have wealth and use it selfishly, ignoring the poor, the sick, and the unhappy. We have been told that riches are a snare, a temptation to keep us away from God; that it is as easy for the rich to get to heaven as it is for a camel to pass through a needle's eye.* It has been hammered into us that if we have our good things in this life we cannot have them in the next world; and the line, "Thou in Thy lifetime receivedst thy good things," has

*Editor's Note—Some interpreters construe the "needle's eye" in Jesus' parable to have reference to the small gate, supposed to have been called "the needle's eye," which was cut in the large gate of a walled city and was barely large enough for the passage of a man bending low. This construction is called in question by other interpreters.

been cited to clinch the argument. We have been taught that our only chance for salvation is in this life; that there was "a great gulf fixed" to prevent the rich man from ever escaping from hell. Hell was represented as a place of flaming fire and unbelievably painful torment. In it were to be punished all the sinners who had offended a God who kept them forever alive by a perpetual miracle, that He might roast them to all eternity.

Lazarus (the name means "God has helped") is the one who had evil things in this life and was therefore entitled to be "comforted" in a place called heaven or "Abraham's bosom."

This heaven, we have been taught, is a very real place somewhere in the sky, where blessed ones go at once after departing from this bodily life. It is a place of such enchanting beauty and exquisite joy that those who go to it never want to leave; nor can they leave, even to carry warning and instruction to the "five brethren" left behind. This is, in brief, the popular theological explanation of this puzzling parable.

A basic principle of interpretation of the parables of Jesus is that the interpretation should not contradict the fundamental theory of His teachings. For example: Jesus taught frequently and emphatically that if we seek first His kingdom and His righteousness "all these things" will be added to us. Then how unjust it would be if we, after seeking the kingdom and having "all these things" added to us, should be damned in a burning hell through all eternity, merely for enjoying the largess that God Himself had sent us. Evidently such an interpretation is erroneous.

The correct rendering of some Hebrew and Greek words throws light on the problem. The Hebrew of our word heaven means "heaved up things," and the Greek original means "the sky." They nowhere refer to a place of celestial bliss

where the saints go after death; they pertain to the high place in human consciousness, the superconsciousness, where I AM dwells. This "high place" has its physical seat in the top of the head, where phrenology locates spirituality, veneration, benevolence, hope, ideality, intuition, and sublimity. "The kingdom of God is within you." It is nowhere else.

The word "hell" originally meant, "the hidden, the unseen place," "the underworld," "the unseen state," "a grave." Its Hebrew original, *Sheol*, means the unseen state. The Greek original, *Hades*, means the unseen world. It is this word that is translated "hell" in the old version. Luke 16:23, then, should read, "And in the unseen world [*or* realm, *or* state] he lifted up his eyes," and so on. There is not the slightest scholarly foundation in the original languages of the Bible for the hateful and gruesome doctrine of eternal hell.

"Abraham's bosom" is a poetic metaphor taken from the Oriental custom of reclining at meals. At a banquet (see John 13:23) the guest of honor reclined next to the host. The position implied harmony, comfort, and abundant nourishment. A slight backward motion brought the guest to rest in his host's bosom. Abraham (the father of a multitude) is here used as a type or personification of Father-Mother God.

The rich man and Lazarus are not two persons; they are one individual. True, there is a duality of being, a dual personality; or, more correctly speaking, there is an outer personality expressing through the self-indulgent rich man and an inner individuality suppressed and kept from expressing through Lazarus. The rich man's personality is the carnal, physical body. Lazarus is the undeveloped psychic or spiritual body, which the rich man neglects and allows to suffer and starve. The two characters of the parable represent every one of us. Each person is double.

When dissatisfied with his rich-man style of life, the poet Tennyson cried:

"Oh, that a man would arise in me,
That the man I am may cease to be."

He meant that he desired the real self, the spiritual nature, the Christ mind, in him to have the ascendancy over "the man I am," or mortal mind, the outer carnal mind of sense consciousness and sense indulgence. It would "cease to be" when the superconsciousness, in which dwells Spirit, ruled and redeemed the lower nature.

The apostle Paul also recognized this duality in himself: "I see a different law in my members [the rich-man body consciousness], warring against the law of my mind [the Lazarus or Christ mind]." When he was "Saul of Tarsus" he was zealous and strong-willed; he desired to have his own way, even if it was attained by force and cruelty. Then came the realization of the Christ consciousness. From that time he was ruled by the higher law, the Lazarus or spiritual law. The law in his "members" rebelled. They desired to continue their old way of action; and so they warred to have it.

In Paul's case the spiritual triumphed and brought the old consciousness into captivity, and finally into joyful and free service to the true spiritual man.

Not so, however, did it happen in Robert Louis Stevenson's interesting tragedy of "Dr. Jekyll and Mr. Hyde." This is another parable, showing the two natures in Mr. Everyman. The two characters in the story represent the higher and the lower self in every one of us. At first Dr. Jekyll, the Lazarus or spiritual consciousness, has the upper hand and keeps Mr. Hyde, the rich-man consciousness, in subjection. But gradually the situation is reversed until the carnal-minded Hyde, or flesh consciousness, gains the ascendancy and destroys Dr. Jekyll's body.

Thus it appears that both characters pass on at the same time, since they are different representations of one individual. The rich man and Lazarus pass on simultaneously, for the same reason, and the death, separation and disintegration proceed. The rich man is buried. That is, the physical body is laid in a grave. Lazarus is not buried. There is nothing to bury. He is the real identity, the spirit, the I AM, the God part of man, the divine image and likeness. Swiftly he returns to the Father, where he rests in the bosom of eternal love, drawing sustenance and comfort that he was denied on earth.

The body is buried; but the disembodied soul—man is spirit, soul and body—finds itself without a vehicle for expressing or gratifying its desires. Soul desires are not destroyed by death. They are carried over into the astral plane, or Hades, the unseen realm. But, the soul being without a body for satisfying these appetites, torments ensue. The "flame" of which the rich man speaks is the burning craving for sense expression. This lack of a body is the "great gulf."

The gulf is "fixed," set up, or established. But we should not interpret the word to mean that the gulf is fixed for all eternity, or even for an age or a millennium. Otherwise our interpretation would conflict with such plain teachings as, "Every knee shall bow" to Him, "every tongue shall confess to God"; and also, "For as in Adam all die, so also in Christ shall all be made alive."

The gulf is fixed for a time, however, because one of the laws of Being is that intellect and the sense mind cannot find adequate expression except on their own plane of life. Those who pass out of this manifestation full of ardent desires for "faring sumptuously" find no means for gratification in the unseen realm. These unsatisfied desires are the cause of the "torment"; in fact, they are the torment of "flame" and "hell"

referred to in the parable. This body of desires and sense consciousness is earth-bound, and after a time it disintegrates; then there is rest until the next incarnation, which gives the rich man another chance.

This parable is a warning of what will happen to one who gives time, thought, and effort to the outer self (the rich man) and neglects the true inner self (Lazarus). To avoid the unhappy experience of the rich man we should assiduously cultivate, on this side of the "gulf," the higher spiritual appetites and desires that can find heavenly expression in the present. If we cannot make heaven out of our present life our hope for happiness just beyond the grave is vain and idle. Heaven is not a place but a state of mind and feeling, a state of consciousness. "The Kingdom of God is within you" or it is nowhere; therefore we need to give attention to our Lazarus, our spiritual nature. When one is flesh-minded and body-indulging Lazarus lies ignored and unknown just outside the gate of one's conscious living. But the gate is open. It is our gate. We live there. The open gate is endless opportunity. Take advantage of it. Bring your Lazarus inside the fence at least, into your conscious thinking. Snub and neglect the higher self no more. You will soon find that "the mind of the flesh is death; but the mind of the Spirit is life and peace."

God is love, and it is not in the divine plan that any one should ever suffer torment or be consumed in a flame of unsatisfied desire.

It is not in the plan of the Prince of life that any man's body should ever die. But if we do fail to demonstrate the truth of Jesus' words, "Whosoever liveth and believeth on me shall never die," there will be another incarnation, and the gulf can then be bridged over. We will then have our opportunity to tell the glad news to our five brothers, which are the five senses of the

body that are commonly recognized. The goal of life is life unending, continuous. Reincarnation is a divine makeshift, to help us overcome, to give us another chance to get the meaning of "I am the resurrection and the life."

The whole 16th chapter of Luke is given to instruction regarding the right use of riches and to the deceitfulness of riches. Wealth is not a vice; poverty is not a virtue. The whole point is to seek first, *first*, the kingdom of God and His righteousness. That brings Lazarus into the house, into the temple of the living God. Then the higher, spiritual self is in control. Then "all these things" are added. We are not deceived into trusting them for our happiness, however. We trust the Christ within us for all happiness.

The five brothers of the rich man are the five special senses of the body: seeing, hearing, tasting, smelling, and feeling. Each of us has these five brothers to be uplifted and redeemed. The time to testify unto them is now, while there is no gulf to keep us apart. The senses are not bad, but they have been indulged and pampered to the neglect of the spiritual life. Instead of their being our servants, we have become the slaves of the senses. Let us first declare our freedom in the Christ consciousness, then let us redeem our members with the word of Truth.

Jesus was the great Truth teacher. He said, "If a man keep my word he shall never see death"; and, "The words that I have spoken unto you are spirit, and are life." By applying His words to all the things of sense we lift ourselves out of the hell of sin, sickness, and sorrow into the heaven of peace, power, and perfection—now.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

—*Whittier.*

+ THE HOME +

SANE TREATMENT OF SEX

By LORETTO M. BADGER

JUST AS all life's problems become clarified and simplified when examined under the white light of Truth, so the problem of teaching the physical facts of life to young children, a problem that was once such a bugaboo to parents, now resolves into a very simple matter. We find that it was—to turn the allusion about—merely a sheep masquerading as a wolf.

The mother who wishes her children to grow into splendid manhood and womanhood—and what mother does not?—the mother who has a correct knowledge and appreciation of the sanctity of the human body realizes that, in order to lay in the hearts of her children the corner stone of purity and truth, she must not evade or quibble when they come to her with wide, innocent eyes and questioning lips. She must not falter, and above all she must not speak a lie—not even the tiniest so-called white lie.

The first truth of physical being to inculcate into the child's plastic mind is that his body is a beautiful creation, made by God in His own image, and therefore deserving the greatest care and respect. Hence we keep our body clean, we attend to our nails and teeth. Even a very young child can understand that God, who made him and loves him, wishes him to keep his body beautiful and strong and clean.

It is surprising what intelligent questions even a young child can ask. Each question should receive as fair and intelligent an answer as it lies in our power to give. Perhaps the most compre-

hensive question that has ever been asked came from a child of six: "Why was there ever anything at all?"

Of course, there are questions to which our answers must be qualified by a frank admission of our ignorance. Nothing could be accomplished by our posing as oracles. A child will soon realize that there are limits to human knowledge.

But questions relative to sex matters can and should be answered as fully and freely as the occasion demands, taking always into consideration the age of the questioner. Usually by watching the expression of the child's face we can surmise whether or not our answers have been sufficiently clear and lucid.

My three-year-old son noticed that there were certain differences in the formation of his and his little sister's bodies, and he came to me to find the reason. Now, there can be nothing ugly or impure about such a question. It is a simple and natural wanting-to-know. Calmly and casually I explained that boys and girls were made differently because God made them so, adding: "Your little sister is like all girls and women. You are like all boys and men."

He appeared perfectly satisfied with that answer. Later he will come to me with other questions. It is rarely wise to give such information until a child has asked for it. The question is a natural reaching out of the childish curiosity, and comes just when the little one's mind is ready for the information. To give such facts before the mind is ready would be like forcing open the petals of a rosebud.

My daughter was five before she put the question to me, "Mother, where do babies come from?"

"From their mothers," I answered promptly and in an ordinary and matter-of-fact tone.

"You mean they grow inside their mothers?"

"I certainly do."

She smiled happily, and I could see that she was turning the thought about in her mind.

"Did I grow inside of you?"

"You did, darling, and that is why we love each other so much, I suppose."

After giving me a joyous hug she dismissed the subject by returning to her toys.

A year later she came to me again with the same question, and this time I went into the matter a little more fully, telling her that a baby is at first only a tiny, tiny seed, growing in a warm, safe place within the mother. There it grows until it is large enough to come into the world.

"Does it cry in there?"

"No, it sleeps most of the time."

This was as interesting to her as a fairy tale, but I tried to show by my manner that it was something not to be discussed lightly or with any one outside the family.

Some months later a friend presented us with a beautiful Angora cat. My boys were at first disposed to play roughly with the cat, but I suggested that they handle her carefully, since she might some day have some kittens. Even my three-year-old easily and readily accepted it as a matter of course when I explained that kittens were formed within the mother, and came out into the world when they were large enough.

The next very natural question my children asked was, "How do the kittens come out?"

"Why," I replied, "just below the cat's stomach there is a small opening, like a tiny door. When the time comes for the baby kittens to be born this opening becomes wider—and they just come out."

What could be simpler? And the children accept this true explanation just as they accept any of the other everyday facts of existence—just as they know that leaves grow on trees and that nighttime is bedtime. I heard no more about the kittens except an occasional warning from one

child to another to be gentle with their pet because, "If you don't," my six-year-old son remarked, "you'll break the kitties all up."

As my children grow older new and perhaps more difficult questions may arise, but I trust that with my growing knowledge of the principles of Truth I shall not be "weighed in the balances, and . . . found wanting."

It seems to me that the main idea is to gain the confidence of the children when they are mere babies and to maintain this confidence as something infinitely precious, priceless beyond rubies. If they feel that I will never fail them, that my sympathy and understanding are a never failing refuge, that I am never too busy to listen to endless childish patter about "what happened today at school," then the battle is half won.

Many thoughtful mothers are sorry when the time comes to send their children to public school. We cannot help feeling that our children then pass into a new sphere of influence beyond the home circle, a sphere of influence wherein undesirable contacts may be made, negative impressions received. In order to counteract any negative influences I try to have confidential chats with my little girl, who is now in the fourth grade. I have told her that sometimes children get together at school and discuss certain personal and even sacred matters in a way that is not nice. I have said to her that if this should occur among her playmates she had better quietly leave them. I have reminded her that, if at any time she should be puzzled about some question, she has only to come to me for information.

"Mother, I like to talk about things with you," she answered, "you always seem to understand." She could not know what joy that gave me, how the words fell upon my ears like the sweetest of music.

These quiet talks with each child alone are a priceless help in gaining an insight into the child's

mind and character. They enable us to understand much that would otherwise be dark. Sometimes we feel like laughing at the dear, queer little ideas, but anything more than the slightest smile is out of order, for a child has a dread of grown-ups' laughter, especially if he thinks their amusement is at his expense.

The talks that I used to have with my mother form some of the most vivid and sacred memories of my own childhood. It was during those talks that she made me understand that she trusted me, and believed in my ability. Her "noble little girl" was what she called me, and I can never forget how that would make me feel—very, very humble, yet bursting with a joyous pride. Those words still sing in my heart as I go through the years.

As the days pass and my children grow older they will continue to bring to me their questions and problems. I could not hope to answer these with any degree of wisdom if I did not rely on divine wisdom for guidance. There need never be the slightest hesitancy or embarrassment concerning even the most searching question. Just as God has placed a great and self-sacrificial love in a mother's heart, so will He also give her an ever increasing understanding in solving the problems that arise, if she will but put her trust entirely in Him.

And so, believing this, I pray each day the following prayer: "O Father, so cleanse my heart and fill it with the shining light of Thy holy purity that each day I may grow in wisdom, and intelligence, and understanding. Freshen my heart, and attune my mind to meet the problems of youth. Enable me to set the feet of my little children so firmly upon the pathway of Truth that later they may be strong enough to walk thereon alone and unafraid.

"Father, I thank Thee that Thou has heard and answered me."

THE PATH OF TRUTH

Words by FLORENC R. GUIOTT

Music by FLORENCE R. GUIOTT

Andante moderato

1. Gra-cious Sav-ior, keep me safe-ly near Thy side;
2. All a-long the path-way Thy tho't flowers grow,
3. Thanks be to our Fa-ther for His gift di-vine,

And should danger threaten, there may I a-bide.
Fill my heart with gladness, for I love them so.
For His lov-ing care o'er those of ev-'ry clime;

I could nev-er wan-der far a-way from Thee,
As the way leads high-er, oft seems rough and steep,
While we learn the pur-pose of the per-fect way,

Since the path of Truth has now been revealed to me.
Then the dove of Truth o'er me will love's vig-il keep.
Praise Him for the path that leads to a brighter day.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 9, MARCH 2, 1930.

Unity Subject—*The Evidences of Spiritual Truth.*

International Subject—*Jesus Teaching about Himself.*—Matt. 11:2-6, 25-30.

In connection with this lesson, you may study also Matt. 11:6—12:50.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father;

neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

SILENT PRAYER—*I rest in the Lord, and am refreshed and strengthened.*

John the Baptist and Jesus represent two states of mind that prevail in one who has entered the regenerate life. John is the conscious mind that first receives the Truth, and Jesus the subconscious, where Truth joins substance and abides. The conscious mind is made up of ideas patterned after earthly things—Mother Nature. This is the woman that Jesus referred to when He said, "Among them that are born of women there hath not arisen a greater than John the Baptist."

But the conscious mind does not know all the law. It sees sin and condemns it, and the thought of condemnation reacts on it and causes limitation of spiritual power. This is the prison in which John found himself after condemning Herod.

The conscious mind, having had the illumination of Truth, seeks to know the fuller exposition of it. The disciples which it sends forth are Aspiration and Prayer.

The evidence of the advanced steps of Truth is the work which it does in the subconsciousness. Truth reveals eyes all through the body that have been sightless, because we have not recognized the omnipresence of the "*light* which lighteth every man, coming into the world." This refers not to the natural world, but to the new world of Spirit, into which man is born in the regeneration. The

"lame" are the impeded body members, and the "lepers" the stagnated fluids of the organism. These are liberated by the descent of the Spirit, and the new activity both strengthens and cleanses the whole man.

Jesus thanked the Father that the wonderful laws of mind and Spirit were not made plain to the intellectually wise, because these would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money-making, exalting the powers of personality. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

The message of Jesus to working people is one of victory over toil. He wished to teach them the proper way to work—without physical strain, without mental stress or tension. He knew the secret of continued activity without weariness. He used this knowledge, and it enabled Him to go about His Father's business (and never was business better looked after by a son) while retaining perfect serenity of mind and soul. This method He wished others to learn.

His instruction was, "Take my yoke upon you, and learn of me." A yoke is an instrument for uniting two workers so that their combined strength may be applied to the same load. The weight of the yoke falls on the shoulders, where the strain is felt least. Instead of being a burden, it makes the work lighter.

Man puts on the yoke when he learns to join his conscious mind with the Christ consciousness, or universal power. When he works in this consciousness, he finds himself possessed of tireless

energy, of abounding physical strength, of superabundant mental acumen and verve. He is filled with zest for his task, and at the end of the day feels as rested as at the beginning.

The Romans had a custom of forcing conquered people to pass *sub jugum* (under the yoke). This was more than a symbol of defeat. It was a symbol that thenceforward those who had passed under the yoke would unite their wills to carry out the behests of the dominant will of the Romans. The yoke may be said to represent the will in man. He must use his will to keep his mental faculties turned directly on his problems and on the Truth which underlies them. He must use his will to keep his shoulders squared under the responsibilities which rest upon him as a son of the Father. By doing this he learns the power of the Christ consciousness, working with and through himself.

QUESTIONS

1. What phases of mind are represented by John the Baptist and Jesus?

2. What are the highest faculties of the conscious mind?

3. What are the evidences of spiritual understanding in man?

4. Explain the symbolical meaning of the "yoke" of Christ, and its usefulness to man.

LESSON 10, MARCH 9, 1930.

Unity Subject—*The Power of the Word.*

International Subject—*The Parable of the Sower.* —Matt. 13:1-9, 18-23.

In connection with this lesson, you may study also Matt. 13:10-17.

1. On that day went Jesus out of the house, and sat by the sea side.

2. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

3. And he spake to them many things in parables, saying, Behold, the sower went forth to sow;

4. And as he sowed, some *seeds* fell by the way side, and the birds came and devoured them:

5. And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

6. And when the sun was risen, they were scorched; and because they had no root, they withered away.

7. And others fell upon the thorns; and the thorns grew up and choked them:

8. And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

9. He that hath ears, let him hear.

18. Hear then ye the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

20. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;

21. Yet hath he not root in himself, but endureth for a while; and when tribulation of persecution ariseth because of the word, straightway he stumbleth.

22. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

GOLDEN TEXT—*He that hath ears, let him hear.* —Matt. 13:9.

SILENT PRAYER—*I am a child of the living God, and I understand and speak the language of my Father.*

Most people think that the word referred to by Jesus is especially related to the Scriptures,

that the sowing of that word is accomplished by preaching or talking with ecclesiastical authority. But Jesus says, "The sower went forth to sow." Nothing is said about his official capacity as a sower of good seed. Whoever gives forth the true word is an authorized sower. Whoever you may be, if you are telling the truth about God and His kingdom, you are His preacher, fully supplied with all the spiritual credentials of the highest dignitary in ecclesiastical orders.

"In the morning sow thy seed, and in the evening withhold not thy hand." Tell these glad tidings of the now present kingdom of good. Although the words that you send forth may not all find reception in the minds of those who listen, you are to speak just as if you expected them to do so. The farmer always plants with the expectation of getting a crop, no matter how often he is disappointed. You may find that some of the Truth that you have sown has fallen by the wayside, some on rocky ground, some among thorns, but a share has found a resting place in good ground and will surely bring an increase.

It is marvelous to realize the power of the word—yes, every word, but the word of Truth above all. Henry Draper, the renowned physical scientist, said that the sensitive plate of nature is so delicate that even the passing shadow of a cloud is registered upon the earth, and its impress could be reproduced had we the proper appliances. Think of this and compare it with the mightiest engraver of life, the spoken word, and you can in a measure conceive how important is what you say.

The spoken word has a special field of action in the realm of forms. Thought moves on the next or inner plane, where the vibratory forces have not crystallized into visible things. The corporeal body of man, the earth, and all the shapes upon it are not solid, as they appear to the eye, but are made up of aggregations of little spheres held in suspense by the action of mind. These little

spheres do not touch one another, but are in constant motion. They have no entity in themselves —they are the visible pictures of ideas held in mind, and are subject to the slightest action of mind. When mind thinks they respond on the plane of energy, being vitalized or devitalized according to the thought of strength or weakness held in mind. When thought forms itself into words, its vibrations go forth into direct contact with these little spheres and they are broken up, whirled about, transformed, and re-formed with startling swiftness. If the word is sent forth with intensity, and the conviction of Truth is held in mind, a force is exerted upon bodies far and near that is of tremendous import. When you speak words of Truth to a listening mind you are absolutely building into the brain new cells and tearing down old ones. Not only this, but the new cells are propagating centers of life and intelligence that will grow and increase to all eternity. Physical scientists tell us that from a single protoplasmic cell might be grown a whole universe of worlds. In similar manner the single idea of Truth which you implant in another mind may increase beyond all computation. Then let us remember always to sow good seed regardless of the field. "The seed is the word of God."

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might;
Gathered in time or eternity,
Sure, ah, sure, will the harvest be."

QUESTIONS

1. Who is authorized to speak words of Truth?

2. Mention one fact that it is important to remember in sowing words of Truth.

3. How does the strength of an idea affect its realization?

4. Define your conception of the word of God.

Lesson 11, March 16, 1930.

Unity Subject—*Growth in the Kingdom.*

International Subject—*Parables of the Kingdom.* —Matt. 13:31-33, 44-52.

In connection with this lesson, you may study also verses 24-30 and verses 34-43, of the same chapter.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who

bringeth forth out of his treasure things new and old.

GOLDEN TEXT—*The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*—Rom. 14:17.

SILENT PRAYER—*I am a loyal subject of the kingdom of righteousness and peace and joy.*

Metaphysical teachers find that their most difficult work lies in getting students to recognize the fact that heaven is a condition of mind. Jesus evidently experienced like difficulty in making Himself understood, which accounts for the numerous parables and comparisons that He gave of the kingdom of heaven. Aside from the imagery in which Oriental thought is clothed, we know that spiritual Truth can be best understood by man, in his present stage of development, through symbols. The parables in today's lesson are all illustrative of laws governing or conditions pertaining to the kingdom. Never did Jesus describe heaven as a place located in some distant heavenly realm.

In spite of these oft repeated illustrations by Jesus, showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today thinking and saying that it is a place, to which those who accept Jesus as their Savior go when they die. There is no authority in the Bible for such doctrine. If such a place exists Jesus would certainly have described it plainly, instead of giving parable after parable and illustration after illustration, all showing the kingdom of heaven to be a state or condition of consciousness to be attained by man.

In the lesson today are five short stories illustrating six different problems concerning this condition and our relation to it. Applying some of the laws of mind as we know them, we find that Jesus was talking about universal Truth and its expression.

The mustard seed comparison would seem to show the capacity of the apparently small thought of Truth to grow in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" may be likened to the Truth and the "woman" to the soul. When a word of Truth is apparently hidden in the inner mind, it is not idle, but quietly spreads from point to point, until the whole consciousness is radiant with Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond to a larger exposition of the divine law, and we recognize that they are ripe for Truth.

The treasure hidden in the field symbolizes the logical truth that all that is belongs to Being, and that it can be brought forth by one who gives up the without and looks within for the reality.

The merchant is like one who is seeking the "jewel of the soul," or spiritual good, through exchange of thought, discussion, and argument. He also must give up all the so-called values for the inner pearl.

The net cast into the sea apparently typifies the mind seeking for Truth in many places and collecting much that has to be thrown away.

The "end of the world" may be compared with the point in consciousness where true thoughts are in the majority, and error thoughts have lost their hold. This is the consummation of the regenerative process, and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the new man. This is the "householder" who brings forth "things new and old." The infinite store of ideas in the mind of God are at man's disposal—his treasure—and as he grows in understanding of the kingdom of mind he can call forth at will new ideas. He can recall old ideas and, in the light of his clearer understanding, they will glow with new meaning and new life. He gladly gives up all

habits of thought that clothed his sense consciousness, in order to possess the one radiant garment of Truth.

QUESTIONS

1. What is heaven? Did Jesus describe it as a place?
2. What does the parable of the mustard seed teach us?
3. What does the parable of the leaven hidden in three measures of meal typify?
4. What does the parable of the treasure hidden in a field typify?
5. What does the parable of the merchant seeking goodly pearls typify?
6. What does the parable of the net cast into the sea typify?
7. What is the end of the world, to a student of Truth?
8. What power can make all things new to man?

LESSON 12, MARCH 23, 1930.

Unity Subject—*Activities of the I Am.*

International Subject—*Jesus Teaching and Healing.*—Matt. 15:21-31.

Matt. 13:53—15:1-20, and Matt. 15:32—16:12, may also be studied in this connection.

21. And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
22. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.
23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24. But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
25. But she came and worshipped him, saying, Lord, help me.

26. And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29. And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

30. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

31. Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

GOLDEN TEXT—*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Matt. 7:7.

SILENT PRAYER—*My faith rests on the sure foundation of my indwelling Spirit of truth, and I know in whom I have believed.*

Tyre means "rocks," probably a rocky hill of defense, or, by implication, "strength." Sidon means a "fishery," or, symbolically, a structure for the restraint and culture of wild, untamed forces. Taken together, the two may be said to refer to that region in man which is termed body sensation. This realm in its intelligent aspect is designated in Scripture as "Greek." It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way in which nearly all people look upon the body and its sensations.

The Greek woman may be said to represent the unspiritualized love natural to the body, whose daughter, physical sensation, has been sensualized by impure thought.

Whenever the illuminated I AM centers its attention in a part of the consciousness, there is at once a quickening of intelligence and a reaching out for higher things by the thoughts there operating. Every part of the organism is under the control of a set of thoughts that direct and care for that particular function. The nerves are under the control of an ego that thinks about nerves; the muscles, bones, blood—in fact, every department of the man—have each a distinct thought center, which forms a personality. So we are made up of many men and many women, because there are both the masculine and feminine qualities, and they all work together in harmony when divine order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people that form our soul and body. But when we become illuminated by Spirit a reform sets in, and they all reflect the new light that has come to us, especially so when we concentrate our mind upon the centers, or enter "into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in our redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is a continuous stream proceeding from the highest to the lowest, and that steadfast faith in the power of Spirit working within man will and does bring him to realize the truth of his own words: "Yet in my flesh shall I see God."

Galilee means a "circle." In the realm of the unlimited, the circle becomes a sphere, which is the emblem of infinity. Jesus' entrance into Galilee may be said to represent the increased activity of Truth coming down into the subcon-

scious realm and bringing about the realization of Christhood. The vast region of the subconscious may well be compared with the sea of Galilee. Again and again, after a period of mighty works, Jesus withdrew into Galilee. So does the spiritual I AM retire into the subconscious realm, or the realm of endless activity, in order to contact God, the source of all energy.

Galilee, associated with "mountain," would seem to indicate a high consciousness of life. Science tells us that this Galilee consciousness exists everywhere as an interpenetrating ether. Jesus called it "the kingdom of the heavens." Man lives in a sea of vitality, which passes continually over the sympathetic nerves, carrying messages of life, intelligence, power, to the various centers for which they are intended. The "great multitudes" that followed Jesus are the legions of thoughts that swarm the mind, seeking harmony. These thoughts are harmonized and unified by contact with the high spiritual consciousness of the I AM; and while no single one of these various thought entities can grasp or comprehend the healing and uplifting work of the I AM, all recognize its origin in Spirit. Man knows that his good comes from his clinging fast to his highest concept of what is true and noble; that "true worth is in being, not seeming." By this knowledge and this faith he glorifies "the God of Israel."

QUESTIONS

1. Explain the symbology of Tyre and Sidon.

2. What qualities may be said to be represented by the Greek woman and her daughter?

3. Does the Spirit include the body in redemption?

LESSON 13, MARCH 30, 1930.

Unity Subject—*The Kingdom of Heaven as Revealed by Jesus.*

International Subject—*Review: the Gospel of the Kingdom.*

Devotional Reading: John 10:7-16.

GOLDEN TEXT—*Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isa. 9:6.

SILENT PRAYER—*The Christ mind is now established in me, and through its power I rule all my faculties in wisdom and peace.*

The aim of this quarter's Sunday school lessons, as well as of the second quarter's, is to learn the nature and laws of the kingdom by studying the life and work of Jesus. Since by finding the kingdom, or the realm of inner reality, man attains the deepest desire of his heart, it behooves us to apply mind and heart diligently to this search for the Truth of our being. In the measure that we achieve conscious recognition of the Christ presence in all men, we come to live the life of peace, of power, of victory.

Lesson 1 deals with the protection given the infant Jesus against the Roman ruler, Herod. Since Jesus may be said to represent God's idea of man in expression, and King Herod the outer or sense consciousness, it is clear that the dawning light of Spirit in man's consciousness should be guarded from all contact with the personal ego. By keeping the true idea in the subconsciousness and meditating often on our relation to it, understanding comes to us. We can then apply our newly gained understanding to all the affairs of everyday life, without fear of the future.

Lesson 2 deals with the preparation of the conscious mind for the indwelling Spirit of truth. The lesson was the baptism and temptation of Jesus. After the baptism by John, Jesus was led into the wilderness and was tempted by Satan. By His understanding of the law of Being, He triumphed over temptation and was served by angels. The teaching for us is that the high intellectual perception of Truth, which John may be said to typify, may help us to lay aside sense desires; but in the wilderness of confused thought habits, which we have formed without true knowledge of mental law, we may be assailed by temptations to use our new-found understanding to gratify personal ambition. Through affirming Truth and holding to the Christ concept, a quickening of the entire mind, body, and soul takes place, which brings into consciousness the saving power of right thought and action.

When selfish desires are dropped from the mind, man is ready to begin the real work of Spirit. Lesson 3 treats of the beginning of Jesus' active ministry. After choosing His first four disciples, Jesus went about all Galilee teaching and healing. The news of His great works spread rapidly, and He was followed by multitudes of people from the surrounding country. When we begin in faith (which we may say is typified by Peter) to throw all our strength (Andrew) into the task of becoming Godlike, we find that our power of discrimination (James) unites with the love of our heart (John), and through the united power of these four faculties working in mind we quickly demonstrate the truth of the law. A great multitude of thoughts comes trooping into the mind for adjustment in divine order, and we can heal them of all negative tendencies and restore them to the perfection of the Christ.

In Lesson 4 we are given the Beatitudes. They are the laws of the kingdom of heaven. As Paul

escaped scourging without first having a hearing of his cause, by virtue of having been born a Roman citizen, so we, because we are children of God by the birth of Spirit in our minds, may be citizens of the kingdom of joy and peace. To possess all the privileges of citizenship, we must keep the laws of joy and peace. When we desire the good, the true, the right, we attract these qualities to us. To live in an atmosphere of mercy, love, purity, blessedness, we must create a like atmosphere in our own minds.

Concentration on what we wish to attain is absolutely essential. In Lesson 5 we are taught that singleness of purpose and devotion to the ideal set before us are prerequisites to realization. Through whole-souled prayer, through the power of intense desire followed by consistent action, our minds and bodies are transformed and lifted up to the measure of the ideal.

Lesson 6 is on temperance. The law of cause and effect holds good in the inner realm as patently as in the realm of material things. Jesus warned His hearers to watch effects and by them to know the nature of underlying causes. The effects of intemperance are so obvious that we need no moral to keep our desire toward the good and the true.

Forgiveness is a divine quality and its possession is proof of divine citizenship. This quality is inherent in man, who has power to forgive sin, not only in others but in himself. Lesson 7 brings out the point that we should forgive sin mentally and, at the same time, speak the word of freedom to the sin-bound consciousness.

To be an intelligent worker, man must first know himself, then know his work. Lesson 8 deals with the sending out of the twelve disciples to put into practice the truths that they had been taught by Jesus. When all the mental faculties have been educated and have learned to do their

work in the light of true understanding, man becomes a power for good in the truest sense.

The light of reason is not always a safe guide in discernment and true judgment. Lesson 9 shows the uncertainty of John the Baptist as to the real purpose of Jesus' mission. Jesus laid down a rule by which reason may reach an unerring conclusion. The works of the spiritual consciousness are not duplicated, cannot be duplicated, by the sense consciousness. By joining the conscious mind with the Christ mind within himself, man is able to do works of great power, while retaining his serenity and poise.

Lesson 10 gives the parable of the sower. The word of the kingdom, or the word of love, joy, peace, and the other qualities of God mind, when sown in man's mind, sets into action vibratory forces of immense power. This living word produces results like itself, whose effects endure endlessly.

The five parables treated in Lesson 11 illustrate the law of growth in the mental realm. As the living word endures throughout eternity, so does a small, but genuine, thought of Truth increase in the mind to a degree impossible of measurement by comparison with its first concept by the mind. As the body grows by that on which it feeds, so does the mind grow into the image of its own thoughts. The ideal held before the mind, and the desire of the mind toward that ideal, alone determine the expansion of the mind in the realm of Truth.

Lesson 12 teaches that life is a continuous stream flowing from the highest to the lowest, and that by clinging fast to our highest concept of what is true and noble we achieve our good.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—*Luke's Narrative.*

SILENT UNITY

Jesus Christ is the inspiration and the light of my understanding.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

March 20 to April 19

At 9 p. m. each day, will you join in the affirming of this truth?

Jesus Christ is now here, raising me to His understanding of the healing power of Spirit, and I am made whole.

Jesus Christ is always here, in the sense that His omnipresence pervades the soul. When we are lifted up into the spiritual realm, we pass from the human to the divine way of responding to life. We are set free from the physical limitations that have hitherto bound us. This spiritual release causes the mind to relax the tensions that have congested the body. This relaxation permits the organs of the body to function perfectly, and physical ills vanish. "Ye shall know the truth, and the truth shall make you free."

PROSPERITY THOUGHT

March 20 to April 19

At 12 noon each day, will you join in the affirming of this truth?

Jesus Christ is now here, raising me to His consciousness of spiritual abundance, and my prosperity is unfailing.

In the Jesus Christ understanding of substance we have all-sufficiency in all things. We no longer limit our resources to the world's standards or to the standards that we have fixed for ourselves through experience. We open our understanding to Spirit substance and receive with opulence, with an opulence that in a measure matches the opulence of God's giving. Thus we glorify our Father in using to our fullest needs what He has so lavishly prepared for us.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: It is with joy and gratitude that I report to you that I am entirely healed of the trouble about which I wrote to you—varicose veins, and an ulcer on my ankle. When I first wrote to you asking for your prayers I was in bed in a rather serious condition. My recovery has been slow and at times I seemed to lose ground. But the months have been a season of renewing, of rebuilding.—*Mrs. B. G. T., Chattanooga, Tenn.*

Society of Silent Unity: I must write to you again and let you know that our little boy who had epilepsy for one year is completely well. We cannot thank you enough for your wonderful prayers. Our little boy can now go to school every day and also to Sunday school. No one knows how happy we are to see him like what he used to be before he had epilepsy.—*Mrs. G. R., Chicago, Ill.*

Society of Silent Unity: It is with much pleasure that I write to you to tell you that God has been very good to us.

Our twelve-year-old son B—— was spared to us recently after the doctors had despaired of his life. When he was taken suddenly ill with convulsions and his temperature had reached a very high point the

doctors said that they would do all that they could but that there was not much hope, because B—— was suffering from tetanus. His temperature was then above 107, and it kept rising until it had reached 108. My doctor told me that he never had known a person to live after having such a high temperature. I began to pray to the Lord to have mercy on me and to spare my son. I said, "God, Thy will, not mine, be done," and I felt relieved to lay my burdens at my Lord's feet. He sustained me, though my child lingered on for two weeks and then began to lose ground a bit. His fever went up again and his lungs became congested. The chart read, "Unable to find pulse." There was a rattle in his throat, and the doctor said that the odor of death was there. At this hour a friend of mine said, "Mrs. D——, let's wire Unity to pray with us." My friend wired you while I stood at my son's bedside and prayed.

B—— recovered. A very fine doctor said to me recently: "B——'s terrible illness has stirred this town and has been the cause of much praying, and seems to have made the faith of all of us stronger. 'God moves in mysterious ways His wonders to perform.'" —*Mrs. R. T. D., Athens, Ga.*

Society of Silent Unity: About four weeks ago our three-year-old Jeanette on a coaster wagon went over a seven-foot bulkhead onto a cement walk. She fell on her head and was unable to move. She was very sick and vomited and cried continually, saying that her ear hurt. My sister sent you a telegram which read: "Treat Jeanette for possible fracture and internal injuries." The doctor was unable to tell whether or not she was hurt seriously. A little while after we had wired you, Jeanette stopped crying and complaining of pain. The next morning she played around and ate as usual. She has been perfectly well ever since, and we are surely thankful to you for the help that you gave us.—*H. K. M., Seattle, Wash.*

HE SHALL HAVE ABUNDANCE

Dear Unity: My brother and I have been in the cleaning and pressing business for more than eleven years. We sent for a prosperity bank so that we could have the benefit of the bank drill in our affairs. We

had always rented the building that housed our cleaning machinery. Our plant was in an excellent location, but the buildings were cold, dark, and unpleasant in winter and stifling hot in summer. One day our landlord told us that he wished to remodel his buildings for one of the large chain store companies and that he would need our place. We were greatly troubled. For years we had been building up our business on honest and thorough work. Our location meant a great deal to us. On top of this a price war was being waged. Much poor work was being turned out as a result of the low prices. We had refused to lower our prices and had lost a few customers. The practice of the bank drill and the reading of the prosperity lessons and other helpful articles in *Weekly Unity* gave us an insight into the practical power of prayer and constructive thought.

As a result, we have been able to begin buying a building just across the street from our old location. Our bankers have been unusually helpful in assisting us. The president and the vice president have taken personal interest in helping us plan. Through using right thoughts and prayer we are now in a beautiful new building with daylight to work in, whereas before we had to use artificial light all day. We have more room; we moved ten large machines without a break; we were closed only three days; our employees are working better than ever before; our work is going out in perfect condition; we are getting new customers every day and holding our old ones.

Unity and the prosperity bank plan are solving all our problems. We gratefully give thanks for the good that is coming to us.—*L. K. M., No. Little Rock, Ark.*

Prosperity Bank Department: My bank drill has been a great help to me. I wrote asking your prayers that my husband might have an opportunity to progress. I am happy to tell you that my prayers are answered. My husband received a raise in salary and has been promoted to the executive position for which he is suited.—*Mrs. M. S. P., Denver, Colo.*

FILLED WITH PLENTY

Society of Silent Unity: I want to let you know that my husband has a job again, thanks to your

wonderful help. I wrote to you asking for help, and my husband started working the same day that I received your letter with the instructions. It certainly is wonderful how the Lord has helped us.—*Mrs. E. S., Cincinnati, Ohio.*

Society of Silent Unity: The Lord has answered our prayers. I sold not only the three lots about which I wrote to you, but all of the property in which my mother and I were interested, for a cash consideration, within one week or ten days after I wrote you.—*Mrs. A. J. B., Seattle, Wash.*

Society of Silent Unity: I asked your prayers a short time ago to help us to sell our ranch for cash. I am happy to tell you that we have sold it, so you may discontinue your prayers. It is almost unheard of to sell for cash, for every one wants to trade, but we sold for cash.—*Mrs. H. S., Fontana, Calif.*

MY HELP COMETH FROM JEHOVAH

Minneapolis, Minn.—Today's lesson has touched a hidden door within me. I want to thank you for the blessed words, and most of all for the wonderful idea behind it. I have always enjoyed my *Unity Daily Word.* The lessons this week seemed to have been made especially for me. May God's blessings always surround you. I know that they do, else you could not give forth such pure ideas of Truth.—*Mrs. H. B. N.*

Unity School of Christianity: Christian Business is splendid. It has a unique mission and is a source of great blessing to all who have "ears to hear." No higher recommendation could be given to it than to say that it is published by Unity.—*C. H., Loughton, Essex, England.*

FOR BY THY WORDS

Unity Good Words Club: Slowly but surely I am progressing, and I have had some wonderful demonstrations.

I lost my eyeglasses and immediately affirmed that nothing was ever lost in Spirit.

Three weeks passed, all my inquiries failed, yet I persisted in thanking God for giving my eyeglasses

back to me. One day, as I was at a friend's, her porter said to me: "There, again some one has taken my flash light!" "Oh, no," I answered, "you've simply mislaid it. You must not see thieves everywhere." He searched more carefully and found it. "I wish that I could as easily find my eyeglasses which I lost, yet I am certain that some honest person has found them and that they will come back to me." "Wait," my friend answered. "In the local papers I saw an advertisement of some one who did find eyeglasses." She hunted for the paper and the description was exactly that of those that I had lost, which were very expensive ones. I immediately went to the address of the finder and was happy to discover that the eyeglasses were mine. I thanked God all the way home for His loving care and goodness to me. It was God's work, for I seldom speak to my friend's porter, and I never read newspapers. May God's richest blessings be poured out upon you all, and may our dear club and all its members be blessed with all God's gifts.—*M. J., Courbevoie, Seine, France.*

FATHER, I THANK THEE

Alliance, Nebr.—Although I can tell of no great healing and of no great material gain obtained through the teaching of Unity, I have received that which is dearer to me than either of these. I now get much more out of living than I did before I began to read the literature. This alone is worth everything to me—the feeling of satisfaction, the trusting, loving feeling that possesses me. At times it seems almost too good to believe. Truth has helped me in a material way, too. This year is the first in six years that my husband has not been ill for one or two weeks. Also, this is the first year in the life of my three-year-old son that he has not been ill. Of course this has been a help financially because there have been no doctor bills and no drug bills. We are getting out of debt, which we had not been able to do before. I would not take anything for the new light that has come into my life through my study of Unity, for it brings peace, happiness, and prosperity.—*Mrs. W. B.*

Dear Unity: When in Trenton yesterday, meeting my classes, we learned through the American News company that the Unity literature was on sale at

one of the department stores. We were happy to get the May *Unity,* which was needed for one who wanted it at once. Mr. Fillmore's lessons on faculty unfoldment are greater than any that he has written before, and they supply a perfect adjustment of all the movements that have gone before up to this time. It is a wonderful inspiration to follow these articles carefully, they are so clear. It is a privilege to have these books come to us with the blessings that they contain.—*C. L. S., Philadelphia, Pa.*

LOVE ONE ANOTHER

Society of Silent Unity: Several months ago I wrote to you asking for your prayers. Since then I have received so many blessings that I cannot begin to name them all.

I think the biggest blessing has been the peace of mind that has been brought about through my study of *Weekly Unity* and my practicing the Truth statements that appear in it.

Shortly after I wrote to you I was able to obtain a position at almost double my previous salary. My sister, who is a trained nurse, also has been studying Unity, and since then she has had more work than she can take care of. She had a bad skin infection, which has been completely healed.

I am inclosing a love offering that only slightly expresses the appreciation and the thanks that I feel toward you for your help to me and to my family. —*R. D., Marion, Ohio.*

HIS TRUTH IS A SHIELD

Society of Silent Unity: I am getting better in my school work. I learned The Prayer of Faith and I say it every day and believe in it. I gave the prayer to a girl who was failing in spelling. She learned the prayer and at the end of the month she made the highest grade in the class. My teacher says that I have improved very much in the last month. I got sick one day and had to stay in bed. I put The Prayer of Faith on the bed and kept saying it, and the next day I was able to get up and I felt fine. I thank God for helping me and I thank you, Unity, for praying wih me.—*W. S. W., Homer, La.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

If you prayed for me, you have wasted your time and energy. As I told you, I had to get $2,000 before the 19th of this month, but my just need did not materialize. I made a season of prayer. Every day I received that money from the Father and thanked Him for it—but all was useless. The only good that has come out of my prayers is that I laugh at my disillusionment. I have been silly to believe the things that you teach.

Why don't you publish this letter of failure, along with the letters that tell of success gained by your methods?—*Extract from a letter received by Silent Unity.*

"I am the way, and the truth, and the life." Christ within you, the living God, is the way, the Truth, and the life. Have you been seeking Christ for Himself, or have you been seeking His gifts? Disappointment is the inevitable result when desire is for outer things, and if you will check up on yourself you will see that you have not wanted God but financial help.

Dear friend, awaken to Truth! God is the source of all your good. Lay hold of Him with your mind and soul. Love Him, seek Him, make Him your objective, and claim Him. Let your sole desire be to manifest Him, to see with His infinite vision, to think His miracle-working thoughts, to express His nobility, purity, life, love, joy, and substance. Then leave the results in your life absolutely to Him. As you express His glorious being in mind, soul, and body, your affairs will be divinely regulated. God's perfect ideas will be manifest, and His will, not your personal desires, will decide what is good for you.

So long as you seek God for Himself, you will never be discouraged or disappointed. You will

find your prayers to know Him, to express Him, to live His life, fully answered. "Glorify thou me with thine own self with the glory which I had with thee before the world was." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

I have been puzzling over the last paragraph on page 62 of August *Unity*, wherein reference is made to breathing, dieting, physical exercises, and the like, as possible "adversaries" to spiritual development. In my search for Truth, I became a vegetarian and ardent physical culturist. I did this in the belief that the body temple should be clean and worthy of the soul, and that if the body functioned perfectly (without illness or fatigue) the inner consciousness more easily would unfold and develop. I felt this to be a step in the direction of higher things to follow. However, I have not been able to combat certain wrong conditions, and I feel that, with all my material rules and formulæ, I have in some way missed the mark at which I aimed—spirituality. Is it because I have missed the spiritual way?"—*Extract from a letter received by Silent Unity.*

There is no reason for you to believe that you may be wrong in making the care of your body a part of your spiritual exercises. The body is the temple of the living God, and it should be kept pure; it should be considered holy. However, the point is that the body is immaterial in relation to spiritual unfoldment. The perfecting of the body is a result, not a cause, of spiritual unfoldment. Truth is not dependent on external things. Truth is supreme; it is the power that, bearing on external things and conditions in the objective world, causes changes there.

When you change your objective and work from the inside out, you will be led aright in the overcoming of the inharmonious condition manifesting in your body. "I am Jehovah that healeth thee." Your part is to consciously coöperate with the Lord God of your being—your own higher

self. This is the true way of overcoming. As you think along this line, you will see that such co-operation involves proper care of your body—cleanliness, normal exercise, fresh air, pure food, and, above all else, high thinking. Man is what his thought is. Expression is the outcome of thinking.

Adverse conditions in the outer are sometimes cited as preventives of spiritual living, spiritual thinking. It is a grave mistake to take such an attitude. In the secret place of the Most High, which is in your own soul, is the power of overcoming, of spiritual adjustment.

Turn within, and, recognizing your oneness with God, work with Him. This does not mean to work as if God and you were two persons; there is no separation in Spirit. The power that you use all the time is God power. As the name of this school implies, UNITY stands for unity of man with his God.

It is the unfolding and developing of inner spiritual consciousness that overcomes the ills of mind and body and affairs. This unfoldment is not a matter of hurry but of order and harmony. Do not be troubled by that process, which seems slow, but seek to bring all your thoughts into harmony with God—good—and you will be a true overcomer.

Do you believe that it is wrong to play cards and to dance?—*Extract from a letter received by Silent Unity.*

We do not make rules for any one with regard to cards, picture shows, dancing, or the like. Our work is to help people find God. We know that when they find Him and are guided by the Spirit of truth, they will know just what is best for them to do for their spiritual growth and good. Their desires and the things that they enjoy will change as Truth becomes established in their consciousness.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

FEAR IS "FLU'S" BEST ALLY

There was a time not long ago when, at the rumor of an epidemic, newspapers would publish the suggestions of physicians, advising all manner of material remedies to prevent one's catching the disease. But suggestions, as well as times, have changed. Significant, indeed, of the changed attitude of physicians was a notice last winter in a Pittsburgh (Pa.) newspaper, when rumors of a "flu" epidemic were being broadcast. As a help to its readers, the newspaper published the suggestions of Dr. Harry M. Goehring, director of the Belvedere general hospital of that city. The suggestions were as follows:

Don't fear the flu or pneumonia. Don't let the thought of it enter your mind. Take precautions, and keep the thought of well-being uppermost in your mind.

Fear is one of the greatest contributory causes to any disease. If you go along day by day, thinking of flu, you'll weaken your resistance and probably get it. Worrying won't do you a bit of good. If you read that the flu is bad, don't dwell on your likelihood of getting it. Make up your mind that you're going to be careful—and that you won't be afraid.

Fear is fast coming to be recognized as the root of most of the evil of the world.

MAN'S INNATE PEACEFULNESS

In a letter published in the London Times (we take the information from the Vegetarian News) Dr. Elliot Smith, Professor of Anatomy in London university, writes of "man's innate peacefulness." He seconds Calvin Coolidge's declaration that such peacefulness "is coming to be more and more realized as the natural state of mankind." Dr. Smith says further:

The question is one of essential importance for the solution of the problems of peace and war. For if warfare and all forms of strife and violence are due, not to an innate impulse to be savage and malicious, but to some artificial and avoidable interference with man's instinctive tendency to decent conduct, the preservation of peace by reason and consideration becomes a real possibility.

Dr. Smith urges that human nature be not misrepresented on account of the "imaginary vices erroneously supposed to be inherent in natural man."

If men are to have the world peace that all desire, they must recognize that man is born good and not evil.

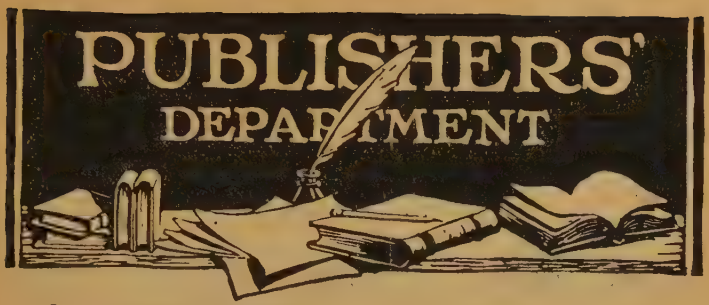
TRUE COMMUNION

Men always have had a sentiment about breaking bread together. Symbolically they are sharing the body of Christ, which is love. No wonder they have the feeling of brotherly love when they thus share His substance, whether or not they recognize the symbology.

Recently we read a newspaper item that described such a sharing of bread; it took place in a Jewish synagogue in Kansas City, and was called a fellowship dinner. The guests were Catholics, Christians, Presbyterians, and Unitarians; the host was the Jewish congregation of the synagogue. We quote from the newspaper:

> Catholic, Protestant, and Jew joined in expressing the idealism of a fellowship movement. Rabbi Mayerburg probably expressed the thoughts of all when he said:
>
> "We are like three men, ascending a mountain by three separate paths, each calling the others fools for not taking his path, but all finding the same God at the top."

These love-feasts are becoming more and more frequent throughout the United States and Canada.



Our greatest satisfaction comes from the good that we do for others. Why not let these "others" be the children, for a while at least. *Wee Wisdom* in the home pays rich dividends in love and obedience. It entertains, instructs, and builds character, in which points it ranks with the very best magazines for children. The price is nominal; 15 cents a copy, or $1.50 a year.

If you have never read *Lessons in Truth*, by H. Emilie Cady, you have an experience awaiting you that may be compared to your opening the windows of a dark room and letting in the radiant sunlight. Old confused ideas will give way to clear thinking, and you will come into a deep consciousness of the indwelling Spirit. There are twelve chapters in the book, each dealing with an important phase of Truth. *Lessons in Truth* has long been the textbook of Unity School. Price, cloth bound, $1.

Are you "air-minded"? If so, you will enjoy "The Check Hop," by Taylor Victor Shaver, in March *Youth* magazine. In the same issue occurs a true story of how Unity helped an aviator, a prayer for aviators, and a number of short poems and items about the flyers of the sky lanes.

"Be still, and know that I am God," is a clear command to let the mind rest from its own activities and record the knowledge that the infinite Mind waits to reveal. This is just another definition of the silence. E. V. Ingraham, an authority on this subject, has given us *The Silence*, which explains step by step the accomplishment of this understanding relationship with God. A study of this booklet will help you to find God. The price is 50 cents.

Spring-cleaning time is here. Inventories are being taken. How about your business? Have you new and interesting plans for its development. Are your efforts meeting with success? *Christian Business* is a good spring tonic for the business person. It gives fresh inspiration and the assurance of success.

Miscellaneous Writings, by H. Emilie Cady, is made up of eleven chapters of helpful instruction in matters of Truth. Miss Cady gathered the material for this book from her own rich experience, and you cannot read it without being greatly benefited. This book is cloth bound, and the price is now $1.

Gladys Hasty Carroll, whose book, "Cockatoo," has just been published by MacMillan, is the author of a new serial, "Coxing the Crew," which will begin in the March issue of *Youth* magazine. It is one of the best that this popular author has written, and it contains an inspiration that *Youth* readers will appreciate. *Youth* magazine presents Truth in practical articles and delightful fiction.

You will find our pocket-sized edition of the *New Testament,* American Standard Version, a handy little reference book. It is self-pronouncing, and the words of the Savior are emphasized by being printed in black face type. The book contains many illustrations of life and events in the Holy Land. Bound in cloth, the price is 50 cents.

"Were all people in the world today to give up ignorant beliefs about man and to think the truth as taught by Jesus, the millennium would today be ushered in and heaven would be here and now manifest." These words are quoted from F. B. Whitney's booklet, *Getting the Clear Realization.* Beginners in Truth will find this booklet a real help in getting a better understanding of spiritual things. The price of the booklet is 25 cents.

The April issue of *Unity* magazine contains an interesting story called "Her Joy Book" by Evelyn Whitell. It tells how a woman with literary aspirations found a greater satisfaction in writing chapters of joy in the life of every one whom she met. The April number also contains "The End That Was the Beginning," by Ernest C. Wilson, a reprint of an Easter article that appeared in *Youth* magazine two years ago.

March *Wee Wisdom* contains a thriller for the little folk. It is a story called "S O S," by Jane Palmer. It relates how a boy found himself in what seemed to be a hopeless predicament, but was rescued in answer to his earnest prayer. It carries a wonderful lesson on faith. A delightful new serial, called "The Little Green Field," begins in this issue. The price of a year's subscription is $1.50.

Remember, by Lowell Fillmore, is now in its second edition. *Lessons in Truth* and *The Sunlit Way* have also been reprinted, making the third edition of *The Sunlit Way,* while *Lessons in Truth,* Unity's textbook for many years, has already passed its twentieth printing.

"Children will enjoy doing good when that good becomes interesting and worth while." Parents and teachers need understanding and wisdom in dealing with little folk, and directing their activities along the proper lines. Their responsibility is also their privilege, for the effect of a wholesome early training can be traced throughout a lifetime. *Child Unfoldment,* by Edith Kinley and Francis J. Gable, will help you to get the child's point of view, and to handle tactfully and wisely any situation that may arise. The price of this book, cloth bound, is $1.

WOQ has a new frequency of 1300 kilocycles. Tune in on Unity's services, musical programs, plays, and so forth. A complete radio schedule will be mailed to you upon request.

Weekly Unity has an exceptionally popular page entitled "Some One Prayed" and consisting of letters giving instances of prayer directly answered. Unity does not pay for these letters. They are voluntary on the part of persons who have become so enthusiastic about prayer that they want others to know of it. If you believe in prayer, you will be interested in the "Some One Prayed" page.

The American News company and its branches now handle Unity's standardized books in addition to the six Unity periodicals. The books include *Christian Healing, What Are You?, Lessons in Truth, Be Ye Prospered, Heal Thyself, The Sunlit Way, Miscellaneous Writings,* and *Remember.*

Ralph E. Boileau, Unity field director and Truth speaker, is now conducting a series of lectures in Miami, Florida. This is the opportunity for our friends in that section to hear one of Unity's outstanding speakers.

Imelda O. Shanklin, field lecturer, author of *What Are You?* and editor of *Wee Wisdom,* will now devote her entire time to writing. Jane Palmer, her associate editor, will take over the editorship of *Wee Wisdom.*

Do you know that *Weekly Unity* costs you less than three cents a week on the basis of a year's subscription? Is not this a small item in comparison with the helpful message that it brings?

If you wish to buy your Unity literature direct from your local book dealer, the Unity sales department, Kansas City, Mo., will gladly supply you with the name and address of your nearest Unity center.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings,

To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Christian Business—Puts Truth into business
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk
Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents
Yearly subscriptions, $1.50.

SELECTED STUDIES

by

Imelda O. Shanklin

CONTENTS

- Communion
- All Things Made New
- Jesus Christ; the Physician
- Jesus Christ; Man and Savior
- God's Constancy
- Manifesting God
- Love
- Healing the Plague
- Indwelling Consciousness
- Eternal Consciousness
- The Shining Center
- Resurrection
- Forgiveness
- Traveler's Hymn
- Question Helps

To read one of Miss Shanklin's books is to know that she is filled with spiritual zeal. To study her writings is to become charged with that zeal. *Selected Studies* is representative of Miss Shanklin's spiritual fervor. The price of the book in paper cover is 75 cents; in cloth binding, $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Some Points About

What Are You?

1. It offers an analysis of one's inner thought processes.
2. It helps you to understand the working of your mind.
3. It shows the effect of right and wrong thinking.
4. It gives methods of correcting erroneous thinking.
5. Its truths are told in a straightforward, forceful way.

This book by Imelda O. Shanklin will help all who are sincerely seeking a better understanding of themselves and of their relation to God. It is bound in cloth, price $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Are You Health-Minded?

Many persons desire health, and yet talk continually of disease. Sickly thoughts and words find expression in sickly bodies.

If you would have health, you must become health-minded. It is a matter of becoming mentally saturated with thoughts of health.

Heal Thyself, by Ruthanna Schenck, is a guide to abundant health. It will help you to attain harmony of body and mind. This book is in dark green binding, gold stamped. The price is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

March Winds

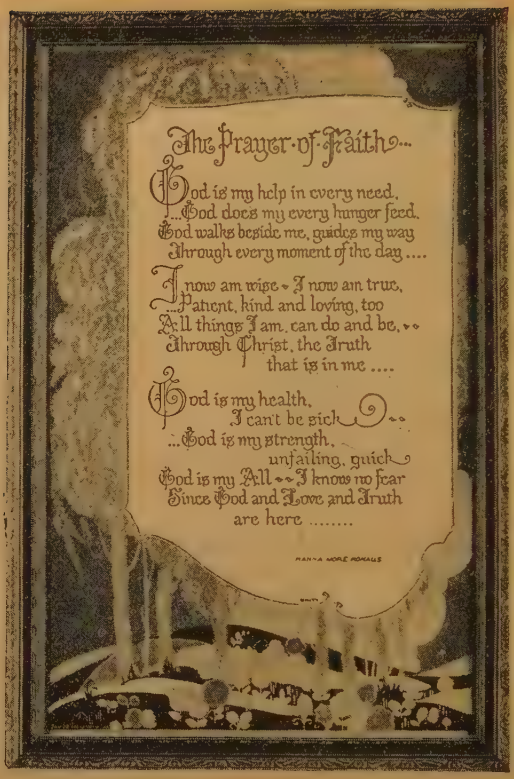
Let the winds blow and the storms rage! The student of Truth is calm, come what may, for he has faith in the Power that is greater than lightning or wind.

Unity Daily Word is a little companion that comes to you every month, its purpose being to teach you day by day the faith habit. It consists of lessons, with thoughts to be held in meditation, one for each day of the month.

In addition to the lessons it contains helpful articles and inspiring poems. A few moments spent with *Unity Daily Word* in the early morning hours will give you new strength for the day's tasks.

Let us send you a sample copy. The price of a year's subscription is $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.



A Favorite Poem.

The *Prayer of Faith* is known the world over, and many are the persons who have found it a source of help. This prayer in motto form serves as a daily reminder that we may safely place ourselves and our affairs in the Father's hands, with childlike trust, knowing that He is the one Presence, the one Power, in our lives.

This framed motto, done in lovely colors, sells for $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Prison Work Among Women

Comparatively few women are in prisons. However, in our *Silent-70* work we send proportionately as much literature to women as to men prisoners. Our friends will be glad to read the following letters from matrons of girls' reformatories:

"My girls thoroughly enjoy Unity literature. We use it in our Sunday school, and for my girls and myself I want to thank you. We shall be glad if you will continue sending the literature to us." (Wyoming).

"I am much interested in Unity literature and shall be glad to receive what you so kindly offer. Good, uplifting messages that feed our souls are needed daily. Our school has no fence; we speak of our "campus" and try to give it the boarding-school atmosphere." (Illinois).

"Thank you so much for the literature! My girls enjoy *Unity* and from it get an inspiration that is very helpful to them." (Delaware—colored).

The Power of Words

So great is the vibratory power of words that whatever man voices he begins to attract. Speak words of peace, joy, health, and prosperity, and watch the corresponding effect upon your own consciousness.

The Good Words club seeks to help you enrich your consciousness by the use of constructive words. If you wish to become a member, fill out and mail the inclosed blank to the secretary.

SECRETARY GOOD WORDS CLUB,
917 Tracy, Kansas City, Mo.

I desire to become a member of the Good Words club.

Name .....

Street Address .....

City ..... State .....

U-3-30

Too Young to Read but Old Enough to Enjoy Books with Pictures

Children retain their early impressions, and picture books play an important part in molding a young child's character. Too young to read, children enjoy bright-colored pictures, and these should set their thoughts in motion, prompting them to ask for the accompanying stories.

Stories with helpful lessons are emphasized by means of attractive pictures. *Little Susie Sleep Ears* and *White Stockings and Other Tales* are beautifully illustrated books, containing delightful stories, each with a wholesome lesson. These books, substantially bound, sell for 75 cents each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Unity Books and Booklets

For Beginners

Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth		1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings		1.00
Miscellaneous Writings	French, German	.75
Unity's Statement of Faith		.10

On Healing

Christian Healing		1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.75; de luxe	3.00
Divine Remedies	French	.75
Heal Thyself		1.00

On Prosperity

Be Ye Prospered		1.00
Spiritual Law in Business, The		.25

On the Silence

Book of Silent Prayer		.50
Methods of Meditation		.35
*The Silence		.50

Pertaining to the Home

Child Unfoldment		1.00
Cook Book, Unity Inn	washable keratol	1.50
Truth in the Home		.75

Inspirational

Beginning Again		.35
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
*Remember		1.00
Sunlit Way, The		1.00
What Are You?		1.00

Devotional

My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00

For Advanced Study

Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50

Juvenile

Aunt Joy's Nature Talks		.75
Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.50
Wee Wisdom's Way		.75
White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

AN IDEAL SUBSCRIPTION SERVICE

You can have this by following these suggestions:

(1) When giving a change of address always give your *old* address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way.

(3) Avoid sending currency in ordinary mail.

The Formula for Happiness

Believe

Refuse to Worry

Allow God to help you

These simple rules are the stepping-stones to happiness and success. If you are interested in finding out how this rule-of-three works for you, read *Caroline Napier.*

This little booklet is the true record of a woman's life. It takes you step by step through the experiences of her life, showing how she triumphed over circumstances, and achieved peace of mind, happiness, and success.

The price of this booklet is 50 cents.

"Your Body Is a Temple of the Holy Spirit"

Paul spoke these words to the Corinthians long ago, and we speak them to you today. A temple is a holy place, a place of worship, a place where God dwells.

Is your body a temple? Has the temple been cleansed, the sheep and oxen cast out? Is it your Father's house or have you been trafficking with thoughts that will not measure up to the highest?

Do you want to learn how to build this eternal body, how to keep the body continually renewed and in a state of efficiency?

Our course of lessons, based on the teachings of Jesus Christ, will show you how to do it, and your constant application of the principle will produce the results. Ask for booklet Z.

CORRESPONDENCE SCHOOL DEPARTMENT.

REMEMBER

by

Lowell Fillmore

Remember is not "just another book." It stands out in its presentation of Truth and its practical solution of everyday problems. It holds your interest from cover to cover. It is like a wise and faithful friend to whom you may go for advice and guidance.

Some Thoughts from Its Pages

"God is love. His love envelops us like the invisible ether that carries the radio message. We cannot actually get away from it, but by being unloving we can cease to coöperate with it."

"Material prosperity should not be the object of your praise; your object should be the joy of the Lord. . . . If you give your praise whole-heartedly, never doubting, never fearing, you will surely be prospered in all your ways."

Give *Remember* a place on your library table. Every member of your family will enjoy it. Bound in cloth, the price is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Up In The Air

Higher and higher soars the airplane above the things of earth. So let your thoughts mount to a realization of health, peace, and prosperity, which is God's will for you.

Our Prosperity Bank plan drills you in right thinking, and helps you to rise above a state of doubt and fear. It also provides a way by which you may introduce *Unity* magazine to friends who you think need its message.

When we receive your request for a Bank, we enter your name with Silent Unity for special prayers. We send you a prosperity statement to use in daily coöperation with Silent Unity.

Use your bank seven weeks, dropping in a coin each day. Then send us your savings together with the names and addresses of those whom you wish to receive *Unity* magazine. If you wish three subscriptions, save $4.50. In the meantime practice the Bank drill faithfully, looking to God as the one source of your supply, and you will notice a change in your affairs. The blank below is for your use.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save for three subscriptions for *Unity* magazine to be sent to friends. I desire the special prayers of Silent Unity for my prosperity.

Name .....

Street Address .....

City ..... State.....

3-30-U